the Chaplain

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SAFEGUARDING AMERICAN FAMILY LIFE (I)

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June 1955

THE Chaplain

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Editor: MARION J. CREEGER
Associate Editor: JULIA A. LACY
Circulation Manager: ISABEL R. SENAR

OFFICERS OF THE COMMISSION: Willard M. Wickizer, chairman; Joseph R. Sizoo, Fred S Buschmeyer, vice-chairmen; Andrew R. Bird, treasurer; Charles Enders, secretary; Marion Creeger, director

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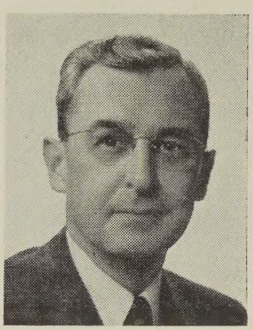
What Can We Do?



MARION J. CREEGER
Editor of THE CHAPLAIN
Director of The General Commission on Chaplains

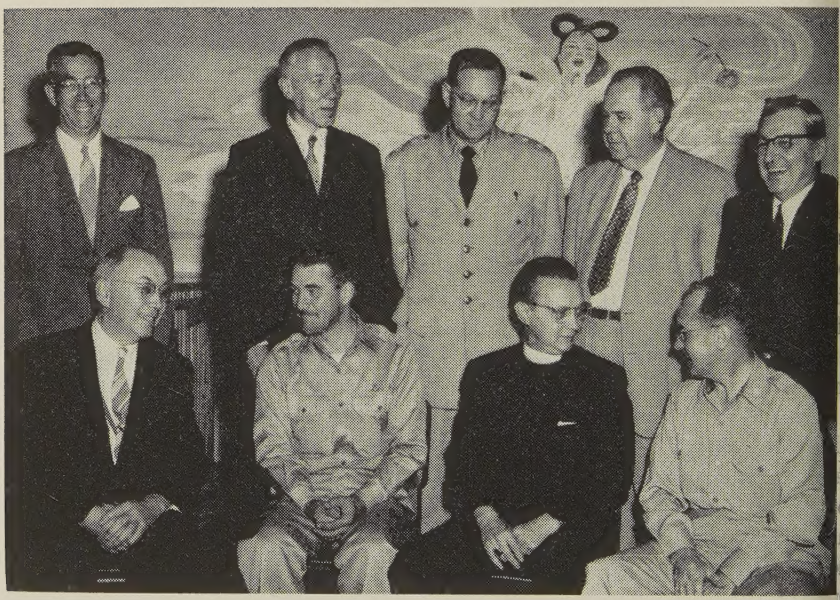
THERE is probably no other group of American clergymen that must face day after day such a concentration of moral problems as do you who are chaplains in our armed forces, especially in overseas areas. These problems are further compounded by their far-reaching social and international implications and implications. The consequences for the future of American family life give special urgency to every possible effort to deal constructively with such problems.

Obviously it is not enough just to recognize, to denounce, to deplore these conditions that make such heavy and constant demand upon the time and energy of chaplains. There must be understanding of the psychological, personal, and special social factors that give rise to the problems, especially in their aggravated forms. There must be a steady, unintimidated concern and ceaseless, patient effort in working out solutions to them. Above all, there is need to use to the full the spiritual resources of the Christian faith.

With the hope of bringing aid and support, the editors of THE CHAPLAIN are devoting this issue and the next to the general theme of SAFEGUARDING AMERICAN FAMILY LIFE. In the following pages Bishop Louttit reports on a beginning the churches have made toward providing more "friendship houses" in the Far East. Dr. Hiltner directs his rich resources specifically to chaplains as he raises a question of strategy. And the thoughts of others who have given special study to various aspects of the over-all problem are presented here for whatever

they are worth to you who confront such problems in your far-flung "parishes."

What can we do to meet this challenge? We invite your help with the following issue. Please send us your reactions to this one, good or bad. And let us help you share with other chaplains ideas and experiences worth exchanging.



U.S. Air Force Phot

Representatives of the General Commission on Chaplains and the National Council c Churches are shown with officers of the U.S. Air Force at Taegu, Korea, where they spen some time last fall on their survey of off-base leisure-time activities available to service men. Standing, left to right, are Rev. Wallace C. Merwin, Rev. John Corbin, Chaplai (Maj. Gen.) Charles I. Carpenter, Rev. Willard M. Wickizer, and Rev. Marion J. Creege

Seated, left to right, are Rev. Elmer Fridell, Col. Earl E. Bates, Jr., Bishop Henry Louttit, and Lt. Col. Tyrus Kirk.

We Have Made a Beginning

HENRY I. LOUTTIT
Bishop of South Florida (Protestant Episcopal)
Chairman, Co-operative Committee on Ministry to Service Personnel in the Far East

ONE of the great problems of ur time, unfortunately not gen-rally recognized except by those rving as chaplains in the armed rces, is the relationship between ie great numbers of our young eople serving in overseas posts nd the native populations. Far o often human lust and human reed combine to subject military ersonnel to great temptations. he moral problems of wide-read prostitution, "shacking p," alcoholism, black-market op-rations, and narcotic addiction e far too well known to all of us. These moral problems contrib-te to a larger social problem, the fect on the thinking and atti-ides of the peoples in the coun-ies where our troops are sta-oned, and on the thinking and titudes of the great host of merican young people who serve urs of duty overseas. For the ost part, a conspiracy of circumstances limits the relationship of our men to the baser elements in the population that surround our overseas stations. By the same token the native populations get a very poor impression of the standards and morality of American youth because of the careless conduct of so many of our service personnel.

The Christian church has for some time recognized the problem. As a result, the Japan National Christian Council started some two years ago a pilot effort at Kure to make possible the meeting of service personnel and Japanese of a better class on the basis of mutual interest, be it art, language, literature, mountain climbing, athletics, history, or interest in the other's culture. A "Friendship House" was established. Here a Japanese Christian provided a simple program where Christian Americans and Christian Japa-

nese might meet together and come to know each other.

Interest in this experiment in the United States led the Air Force to invite a committee composed of representatives of the National Council of Churches of Christ in the United States of America and the General Commission on Chaplains to tour Air Force bases in Korea, Japan, and Okinawa, to study the problem of off-base recreation and immorality. The committee returned convinced that the churches of America could make a real contribution toward the solution of the problem by providing opportunities for American personnel to meet a better class of citizens in these foreign lands.

Toward that end a co-operating committee representing the National Council of Churches in America and the General Commission on Chaplains has been established to support and aid the Japan National Christian Council to expand this work of "Friendship House" near other military installations.

A budget of some $30,000 has been adopted for the year 1955 and has been largely underwritten by member churches of the General Commission on Chaplains and the National Council. The budget will allow the Japan National Christian Council to continue the work at Kure and to open additional "Fellowship Houses" at Sasebo and Fukuoka. It will also allow us to make some contribution to work in Sendai and Tachikawa.

It is planned also to support an interdenominational work already established in Hong Kong and to explore the possibilities of beginning similar work in the Philippines, in Korea, and in Okinawa.

If the work is to be successful, it will need the full co-operation of all our chaplains in making these centers known and giving what support they can both in personnel and finance to the centers in their area. The possibilities are limited only by necessary funds and personnel. Granted real and awakened interest throughout the church, it should be possible for similar installations to be opened near every large overseas base. Granted that it will not solve the entire problem of the relationship of American personnel and native populations, still it is a large step in the right direction to provide some means whereby the populations in foreign lands and our own troops may gain a better impression and knowledge of each other.

Toward that end your prayers and your support are needed.

✣ ✣ ✣

The first full-scale Chaplain Company Officer Course at Fort Slocum graduated 28 active-duty chaplains April 1.

he professor of religion at Lafayette College, Easton, Pennsylvania, here notes an example of how Jesus approached the Old Testament. The comment is quoted, by permission, om "The Study of Jesus' Interpretive Methods," *Interpretation: A Journal of Bible and Theology*, January 1953

Jesus on MARRIAGE and Divorce

By **ELWYN E. TILDEN, Jr.**

A Note on Mark 10:1-12 and Matt. 19:1-12)

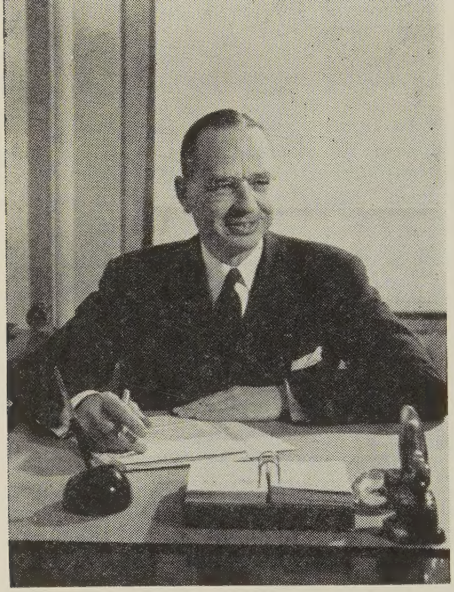
THE paragraph includes a clear reference to Deut. 24:1 and uses nguage drawn from Gen. 1:27 and 24. Here, as occurs elsewhere, the rder in which the argument is pre-nted differs in the two Gospels.

The discussion begins with a ques-on regarding the legality of divorce hich, as Matthew explains, was ointed toward a discussion of the gal grounds for the dissolving of arriage. Jesus asks for the Mosaic w in the case and is given it with e accurate statement that "Moses ermitted" divorce. Jesus responds irectly, *speaking of the reason for e permission rather than the legal rounds on which it might be ex-rcised.*

Divorce, he says, was a historical ncession by Moses to man's re-lliousness ("hardness of heart"; see zek. 3:7) to the will of God. How-er, he continues, it is evident from e facts of creation that God in-nded marriage by its nature to be broken.

Here, then, the two references to e Old Testament are to events re-rted in the Old Testament, namely od's acts of creation and Moses' legislative allowance of divorce. In each case the event *and its meaning* (or context) is what is pertinent to Jesus' argument rather than the text as text. In each case Jesus is concerned with motive and meaning. That is, he takes account of the fact that Moses legislates *because* of man's hardness, and that thus the laws of divorce *rest on man's nature*. But in the origin of man, God's free creation of man in two sexes to be joined in marriage means that such relations *rest on God's purpose* and should continue.

Jesus' view of the Old Testament at this point should be noted. He starts from God's intention in creating man, seeing this intent in the account in Genesis. From the intent of God he then explains the sinful character of divorce. The law is permissive and regulatory, institutionalizing the acts of sinful men, but although valid historically is none the less contrary to God's intent in creation. What Moses' legislation does is to express God's will *within* a sinful situation which conditions man's life. It will be observed, therefore, that although the Old Testament is a record which man can trust as he seeks to understand God's purpose, it may not be discussed apart from its historically conditioned relation to that purpose.



The IDEA of the Family

D. ELTON TRUEBLOOD
Chief of Religious Policy, U.S. Information Agency

SINCE the time of Socrates it has been an accepted part of Western wisdom that, in matters of social organization, it is necessary to know what is right before we can know what is wrong. Insofar as man is reasonable, the intelligent way to begin is to consider first the end. The only reason why a physician can diagnose the nature of an illness is that he already has a vision of what a really well body is. "It is the whole definition and dignity of man," said Chesterton, "that in social matters we must actually find the cure before we find the disease." Unless we know that there *is* a target and unless we have a fairly clear idea of its location, it is surely nonsense to talk about *missing* it.

In the problem of the recovery of family life this common-sense approach is as necessary as it is rare. Because the difficulties we encounter are more profound than they appear, it is especially important that we start at the right place. We need many books on the economics of the family, on sexual behavior and on the details of domestic education, but these questions are secondary to the central question of what a family ought to be. The economic and physiological questions are important, but the philosophical question comes first.

. . . . . .

Reprinted by permission from The Recovery of Family Life *by Elton and Pauline Trueblood (pp. 9, 43-50, 53, 56-57).* *Copyright 1953 by Harper & Bros., 49 E. 33rd St., New York 16, N.Y.*

There emerges the fair form of the family ideal, which continues to attract us, so that we make the leap and neglect the dangers. This ideal is something very precious, even though we illustrate it only in part and fitfully, and see it but dimly. We are concerned, at this point, not merely with modern man's unfortunate practice, but with the fairest dream we know. Our purpose must be to understand it, to make it more explicitly understood and thereby to make it more likely to prevail. . . .

The sacredness of marriage as it has been developed in the Judeo-Christian pattern of human life is best understood by emphasis on three main features. *The first of these is the notion of commitment as against mere contract.* The point that marriage is more than a contract needs to be given the widest possible dissemination, because many marriages owe their failure to a misunderstanding of this point. The first essential of marriage is the advance acceptance of the family relationship as *unconditional.* The father's responsibility to the child does not depend upon the child's health, his success or his character. The two participants in the marriage service pledge themselves "for better and for worse." Frankly recognizing the dangers and pitfalls in advance, our religion tends to be intensely realistic rather than sentimental. The standardized service recognizes the strong possibility of economic difficulties, including real poverty, so the participants take each other "for richer, for poorer." One partner may become ill, one may be unable to become a parent, but this eventuality is recognized too; they take each other "in sickness and in health." Far from being a temporary affair, we pledge our troth "so long as we both shall live." If it were a contract it would have an escape clause.

It is this mood of commitment which distinguishes the family from worldly institutions and makes it intrinsically a religious institution. Commitment is the crucial step in religious experience. Faith, we know, when we think about it, is not merely intellectual assent to a set of propositions, but the supreme gamble in which we stake our lives upon a conviction. It is closer to courage than it is to mere belief. In this profound sense, marriage is an act of faith. . . .

The commitment we call marriage is not a bargain! It is a situation in which each gives *all* that he has, including all his devotion and all of the fruits of his toil. "With *all* my worldly goods I thee endow." There is something extremely moving about the concept *all,* as everyone recognizes when he reads the gospel story of the widow's mite. This is part of the reason why almost every marriage ceremony is profoundly moving.

The charming young woman gives *all* to this young man. The result is that marriage is an amazing relation in which the ordinary rules of business, with its contracts and escape clauses and limited liabilities, are despised and set aside. Marriage is no marriage at all if it is conditional or partial or with the fingers crossed. There must be, on both sides, an uncalculating abandon, a mutual outpouring of love and loyalty in a prodigal way. The best-loved story of the New Testament is a family story, the story not primarily of the prodigal son, but of the father who was prodigal in his affection, and the story of every truly married couple is the story of the prodigal pair. The enduring rule of marriage is "Love one another with all your mind and heart and body." The truly married person, finite though he be, is more interested in his mate's happiness than in his own, and his desire is to be to the other a constant delight. The fact that we do not achieve this ideal does not invalidate it. . . .

***The second** main feature of marriage in the Judeo-Christian tradition is its public character.* With one voice our best guides have told us that true marriage cannot be a private affair. Marriage is not primarily a device designed to provide personal pleasure to two people who pool their selfish interests. It is or can be a highly pleasurable undertaking, but the social responsibility involved is intrinsic. The union is likely to produce children who may be a burden or a strength to the outside community. It is therefore idle to tell the neighbors that it is none of their business. The family can never be a private institution because it contributes to the total good or ill of society; from it comes influence that affects mankind. The union of the parents of Abraham Lincoln affected millions besides themselves. . . .

***The third** essential feature of marriage, in the Judeo-Christian tradition, is the free acceptance of a bond,* something which limits the undisciplined self-expression which is natural to man. Just as marriage is not primarily for the personal pleasure of the couple concerned, likewise it is not compatible with absolute freedom. To the degree that full freedom of expression and action are primary to the code of modern man, our basic conception of marriage is endangered. The man who understands marriage is not thereby made blind to the physical attractiveness of women other than his wife, but the possibility of making love to them is ruled out in advance. One big decision makes a host of minor decisions unnecessary. . . .

The binding element is inherent in the family idea because without it, all the finer fruits of family love are impossible to pro-

ace. Marriage ties are permanent- binding, not because a priest s said some words, but because unbinding marriage is no mar- ge at all. The man who flits m one mate to another never lly has *any*. But the central adox is that the person who ad- ts that he is bound thereby hieves the highest level of free- m; he is free from the super- iality of the philanderer. inding ties are welcome," says lix Adler in a very profound ntence, "in so far as they are cessary to unbind what is high- in us." [1]

Against this Jewish background the philosophy of freedom, ristian thought, beginning with e New Testament, has worked t a conception of freedom which borates the central paradox. nly those who have accepted me bondage are really free. . . . eedom may be the moral goal, t it cannot be achieved directly; must be earned. The mistake so many in our generation is e fallacy of simplicity; they want edom easily and cheaply, but y learn finally that it cannot had in that market. What they t, instead, is a spurious article, hich keeps them in permanent ndage to the passing appetites the moment.

There is hardly any heresy more damaging to family life than the notion that we can live happily and well on a basis of inclination. All experience points in the opposite direction. G. K. Chesterton put the point with characteristic terseness when he wrote, "In everything on this earth that is worth doing, there is a stage when no one would do it except for necessity or honor." [2] The desire to escape family responsibilities is practically universal at some time or other and if mere inclination were followed every family would break to pieces. Separation on the ground of incompatibility is particularly inane, because all married couples are to some degree incompatible. . . .

The family is the custodian and only true example of life's highest known ideal. It is the one institution in which it is possible to say "we" without any loss of individuality. It is each for all and all for each, as is never the case in a secular society and seldom in a religious society. To say "we" and to mean it, is a very great spiritual achievement, for the nominative plural is the noblest of the personal pronouns. A family in which each does what he can and each receives what he needs, wholly without financial calculation of earning or merit, represents . . . our only true approximation to the Kingdom of God; yet count-

[1] Stanley R. Brav, ed., *Marriage and Jewish Tradition* (New York: Philosophical Library, 1952), p. 154.

[2] *What's Wrong with the World* (New York: Dodd, Mead & Co., 1910), p. 160

less humble families, made up of fallible persons, demonstrate this ideal in great measure every day of their lives. This is a foretaste of what the world ought to become. The categorical imperative for every family is this: So act that the fellowship of the family becomes an advance demonstration of the heavenly kingdom. . . .

A successful marriage is not one in which two people, beautifully matched, find each other and get along happily ever after because of this initial matching. It is, instead, a system by means of which persons who are sinful and contentious are so caught by a dream bigger than themselves that they work throughout the years, in spite of repeated disappointment, to make the dream come true.

FOR OUR YOUNG PEOPLE

LORD Jesus, we pray for youth in careless abandon, in love of liberty, and in joy of life, especially those particular young people whom we name now before Thee. . . . Help them to find that discipline by which life can alone be successfully lived, and character achieved. May they learn that just as steam is effective when contained in the walls of a cylinder, so will youthful energies be effective when controlled.

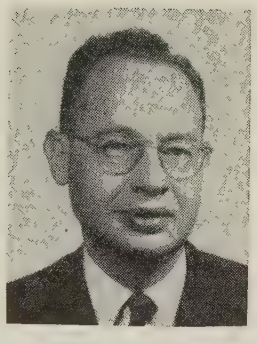
We ask Thee to
protect them physically; throw around them the golden aura of Thy protecting presence;
be Thou their Teacher; be Thou their Guide;
send into their lives the specially chosen companions and friends Thou dost want them to have;
save them from any costly blunders that would haunt them down the years.

Give to them that joy and happiness that shall enable them to go out to meet life, bearing with them those lasting satisfactions which only Thou canst bestow.

We thank Thee, Lord. AMEN.

From The Prayers of Peter Marshall, *published by the McGraw-Hill Book Co., Inc., N.Y.C. Copyright, 1949, 1950, 1951, 1954, by Catherine Marshall*

Sex and Social Classes



SEWARD HILTNER
Associate Professor of Pastoral Theology
The Federated Theological Faculty of The University of Chicago

EVEN casual observation suggests that young men engaged in military training or service, away from their own homes and communities, face peculiar pressures and temptations in relation to sex attitudes and activities. Those of us who are not chaplains do well to recognize what an immensely difficult problem is thus posed for the chaplains in their religious ministry to, and ethical guidance of, these young men. We are grateful for the increasingly effective way in which chaplains have been approaching this problem, and for those trends within the military that are supporting such work on the part of the chaplains.

Although some aspects of the problem undoubtedly are made more serious by the situation of being away from home and in uniform, the basic problem stems back to the home communities themselves. The sex attitudes that young men bring to the military situation are, in most instances, more determinative of their behavior than anything they may learn in military training and service.

None of the facts uncovered by Alfred C. Kinsey's extensive studies of sex behavior to date is more clear than that sex attitudes and behavior in men vary with the social classes from which they come. Unless we wish to base our program on unrealism, it seems wise both for chaplains and for other clergy to recognize what this means. If we do understand this, then our educational program can be addressed to the situation as it is. If we do not see it, any program we devise is likely to be addressed to only part of our constituency.

In my words (not Dr. Kinsey's), the situation seems to be somewhat as follows. Men who come

from the better-educated groups in society assume automatically that one's sex attitudes and behavior are in some basic sense a matter of morals. Many men in this group may of course engage in various kinds of sex relations; but they rarely do so without some inner conflict. Provided morals are understood in more than a legalistic sense, these men can always be appealed to on sound moral grounds to consider and deliberate. To be sure, many are in the age period when some rebellion against adult authority is to be expected, and their sex talk and attitudes may reflect such rebellion. This is one of the reasons why an authoritarian type of moral approach tends to be ineffective with them. A moral approach that appeals to them as grown-up, free, deliberating human beings who can do much to make or break their lives and the lives of those they cherish, can be very effective.

Young men coming from the relatively less-educated sections of the population tend, however, to have an entirely different kind of inner orientation to sex. Their tendency is to regard sex (especially sexual intercourse with the opposite sex) as like a flood. It is not really a question of right or wrong. It seems to them, in Kinsey's word, so "natural" that one would be unmanly, perhaps even lacking in self-respect, if he did not pursue this line of action. It should be noted that such people are by no means immoral in the general sense of the term; they may be very considerate of others. But the flood assumption dominates their thinking about sex. It becomes even a kind of badge testifying to their virility.

The brief picture above is of course oversimplified; but if it is taken as representing two kinds of basic orientation to sex, everything we know seems to corroborate it. One group (in various degrees) assumes that sex is to be understood as a "moral" matter; another group (in various degrees) assumes it is to be understood as a "natural" thing. Unless contact can be made with each group on the basis of its own assumptions, how can anything constructive take place? To the extent that our programs are based solely on the assumptions of the first group, how can we possibly make contact with the second?

Let us use a brief analogy. Suppose that Man A is looking over an attractive garden. It would be pleasant, he feels, to enter it and eat of its fruits. But he asks himself about who owns the garden, whether it is proper for him to seek admission, and, if so, under what conditions. He may decide he should not enter but be under a kind of compulsion to do so anyhow. Still, he could not possibly look at the garden without asking himself whether he should or should not enter.

Man B, however, confronts quite a different kind of *inner* experience. The moment he sights the garden, a wind comes up behind him and blows him right over the gate. He is not, to be sure, wholly lacking in deliberation equipment of a prudential character. If he has seen a pack of wicked-looking dogs in the garden, he has counseled the wind to be still and gone off in search of other gardens. But in the absence of hounds or shotguns, he has expected the wafting wind. And since this is not the first time, he comes to anticipate the wind the moment he sights the luscious garden. Or, to revert to the original metaphor, he feels borne by a flood. There is no morality or immorality (from his inner point of view) in being swept along by a hurricane or a flood, especially one that carries pleasure and assurance of one's psychic virility along with it.

Most of us clergy, chaplains or otherwise, are in the relatively better-educated group, at least officially. Thus, even apart, so to speak, from our religious convictions on such matters, it is extremely difficult for us to feel our way into the inner assumptions and attitudes of Man B. We may have our problems with Man A, but we have some considerable inner kinship with the way he feels. But nearly every assumption of Man B is foreign to our own inner experience.

To complicate the situation still further, we have a Man C to deal with also. In my book *Sex Ethics and the Kinsey Reports,* in which these attitudes are discussed in detail, Man A is described as having essentially a "romantic attitude," and Man B as having a "child-of-nature attitude." Man C has what has been called a "respectability-restraint attitude." This is a kind of attitude in which there is secret conflict between the Man A and Man B attitudes. Such a person may firmly believe, for instance, that premarital sex relations are wrong; but his conviction may be constantly gnawed at because something in him also believes that sex is a flood. He may be in conflict in a way that neither Man A nor Man B is.

Suppose that Man C holds any impulses toward sex activity in check. The difficulty then may be that only part of him is doing so —if he continues to believe that sex is a flood (rather than giving serious reconsideration to the whole flood idea). His morality is, so to speak, built on shaky foundations. He has bought respectability at the price of restraint; but this is not, we might say, in the service of a greater good. On the other hand, the controls may fail, and the flood may take over. In that event, Man C regards himself as immoral in a sense that Man B, the child of nature, never does. Whatever he does, he is in conflict unless the forces at war

within him can get clarified.

As they have been drawn above, these three types of attitude are "constructs." No man will quite fit any one of them completely. But they are not arbitrary. They borrow heavily from Dr. Kinsey's data, which are highly illuminating at such points, and which are vastly more complete along such lines than anything previously available. The statements are mine, but the attitudes do in a rough way mirror a good part of the male population in the United States.

Whatever the specific character of the way we approach men, in the services or elsewhere, it seems clear, if the above discussion is at all correct, that there must be variations in our program. It is not our convictions but our strategy that may require re-examination. No single program can reach all the men.

At this point we must go back and reconsider what we want to do with our program anyhow. Helping young men not to get embroiled in premarital sex relations has its own virtue, but our real aim is surely more than that. Helping them so to act that they may have, now or later, the full potential enrichment of marriage and family life is also a virtue; but our goal must be more than that too. As Christian ministers, we can settle for nothing less than growth and development in ethical capacity itself—self-conscious decision-making that is not just prudent, not just conforming, and of course not just pleasure-seeking either. But if we take that seriously, it means that we can never settle simply for what a man does or does not do; we have to be concerned, and so does he, with *why* he does or does not do it. And we want him to move, so far as possible, toward being a whole rather than a divided person, so that what he does is more than a matter of one part tyrannizing over another. To help him to move in such a *direction* would seem to be our goal—whether he begins from the starting point of Man A, Man B, or Man C.

It may indeed be, as has been said above, that a somewhat different strategy is needed to make vital contact with the three types of men (and all the shadings in between). But if we are concerned at all times to foster a direction, growth in ethical perceptiveness and capacity, then we come upon a unifying principle that means we are, after all, at the same basic kind of task with all. Our strategy acknowledges different starting points. It does not betoken different goals. But the goals cannot be viewed merely in behavioristic terms. They must be seen as directions of life movement.

We possess no easy answers on how different groups of men, holding different inner assumptions may be approached. But we do know that understanding is a

U.S. Army Photograph

Major George C. Farmer, Protestant chaplain of the 74th Infantry Regimental Combat am of Fort Devens, conducts religious services in the field at Camp Edwards, Mass., ring Exercise Shoestring, New England's only winter maneuver.

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ays a prerequisite. To under- and a man's attitude need not any way be to agree with it. ut unless we can demonstrate ch understanding, change is ost unlikely. If we can demon- rate it—and at the same time stify to our own convictions—at ast some contact can be made ith those holding any attitude.

To experienced chaplains, none these remarks will come as a rprise. They may, perhaps, won- r at the reference to "social asses." For are we not, whatever e deficiencies of our perform- ce, striving and moving toward mocracy? Lest my use of this ncept be misunderstood, let it said explicitly that reference being made specifically to cul- ral pressures and influences that actually exist in the American melting pot. Any person can move and change within these cultural influences, and the unity of the nation transcends their power in many respects vital to our existence as a people. It is precisely because this unity actually exists that we may dare, in such a matter as is here under discussion, to look the diversities in the face.

No existing attitude toward sex is to be identified with the Christian view of sex. All fall short, though perhaps in varying degrees. In such a spirit, and perhaps with a few drops of "There but for the grace of God go I," perhaps we can, in the services or out, help our people to use sex more nearly as God intends.

Some Guiding Principles in Marriage Counseling

By MAURICE J. KARPF, Ph.D.

Consultant on Family Problems
Beverly Hills, California

WHEN I accepted the invitation to present some guiding principles in marriage counseling, I was not unaware of the difficulties. For nowhere that I know of is there an enumeration of such principles, and there is little likelihood that a formulation of any set of principles would meet with general acceptance. It seemed clear that different religious, psychological, sociological, and other professional orientations would lead to different basic principles.

Another consideration was whether it was wise to formulate and present a set of principles, since they would necessarily have to be stated with the utmost brevity and would perforce leave a great deal to the imagination. I was plagued by the question whether there was not the danger that some persons would read such a formulation and assume that they were therefore qualified marriage counselors. There was also the question whether professionally trained counselors would need such a formulation.

Nevertheless, it seemed desirable that a beginning be made if we were ever to develop a body of common concepts and experiences which should be the groundwork of a professional orientation and practice in marriage counseling. I therefore offer what is to follow as a very tentative formulation:

1. Flexibility and an open mind are among the most essential prerequisites for marriage counseling.

The counselor should hold himself free from any preconceptions as to the cause of the difficulty, should not jump to conclusions, should avoid hasty and unwarranted generalizations and scrupulously avoid preconceived and ready-made solutions.

2. The counselor must at all times maintain **complete objectivity**, must be nonjudgmental and nonmoralistic in his attitude.

Many people doing family counseling, especially those who come to it with a definite religious orientation, find it extremely difficult to maintain the attitude called for in this principle. The problem of right and wrong is almost always present in such counseling, and the counselor is hard put to it to avoid rendering such judgments and taking sides, particularly where extramarital relations are involved or where other ethical or religious values enter into the conflict between husband and wife.

Nevertheless, it will be clear that

he counselor must eschew such judg-ients and must, furthermore, hold imself free from prejudice if he is o win and hold the confidence of his ients and if he is to help them.

3. The problem first presented by he counselee is frequently not the ost important problem.

This may be due to reticence, shy-ess, or initial lack of confidence in he counselor, or it may be due to a ack of insight and understanding, r to a lack of courage to face the acts. It is rarely due to a deliberate ttempt on the part of the counselee o mislead the counselor. But it is mportant for the counselor to bear his principle in mind or he will be nisled by the surface situation, thus naking the problem much more dif-icult of ultimate solution.

4. The complaint of sexual malad-ustment is frequently a cover for ocial and cultural incompatibility.

The counselor should bear in mind hat our culture as manifested in he modern novel, drama, movies, adio, and periodical literature, em-bhasizes the sexual factor in the re-ationship between the sexes. In ddition, the psychoanalytic litera-ure has stressed sexual adjustment as *sine qua non* in adequate personal djustment. Sexual incompatibility as come to be looked upon as little r no reflection upon the individual, nd marital unhappiness due to sex-al difficulties is looked upon as some-hing to be expected. In any event, t is frequently considered as less of a ersonal reflection than social and ultural maladjustment and may be esorted to as an excuse for an un-villingness to put forth the com-paratively much greater effort re-

Originally presented before the National Committee on Marriage and Family Counseling, National Council on Family Relations, at the annual conference in Denver, 1950, this formulation of principles was later published in *Marriage and Family Living* (Vol. XIII, No. 2.) It is here condensed by permission.

quired in a change in fundamental attitudes or a change in social and cultural values. Seizing upon sexual incompatibility as an explanation of, or as a reason for, marital difficulty is consequently in line with the current cultural trend and a natural tendency toward personal inertia. It must, therefore, be expected and guarded against by the counselor if he is to evaluate the situation properly.

5. It is more frequently possible for sexually maladjusted partners to live happily together when they are socially and culturally well adjusted than for those who are socially and culturally incompatible but sexually well adjusted to be happy together.

This should not be misunderstood to mean that sexual adjustment is unimportant or that the counselor can afford to ignore or even underestimate its role in marital happiness and unhappiness. It is intended, rather, to call attention to the importance of the other factors.

Studies in marital adjustment, especially by sociologists and psychologists, such as those of Burgess and Cottrell, and the Terman studies,

seem to bear out the importance of the social and cultural factors.

6. A marriage which has little or no foundation for further happiness **might be better dissolved early** than maintained, except where there are children, in which case new factors and values come into consideration.

It will be obvious that the acceptance and application of the foregoing will differ with the counselor's religious orientation. If he is opposed to divorce on principle, then, of course, nothing can justify the breakup of a marriage. It need hardly be pointed out that the counselor must never take the initiative in bringing about the dissolution of a marriage. But he should be fully cognizant of the human values and needs in the situation and, except for the reservations indicated, should not throw his weight or use his influence to maintain a relationship that has little or no positive value for the marriage partners nor any prospects for the future.

7. A good and successful marriage **is both more and less than a fifty-fifty arrangement.**

Too many people have accepted the view that compromise is necessary in marriage but set rigid and arbitrary standards and limits as to how far they will go in compromising. It is essential to remember that an unyielding attitude anywhere, or a mechanical and fixed set of rules in what should be a fluid and easy relationship, may lead to disastrous results and that the art of adjustment lies in knowing when to yield and when not to yield.

While give-and-take in marriage is a desirable ideal, it is sometimes better and wiser to give all or take all. The goal should be a flexible arrangement which will take into consideration values involved in the issues rather than a hard-and-fast line which would be adhered to regardless of the consequences.

8. Unless and until otherwise determined by diagnosis of a competent psychiatrist, or other relevant specialist, **counselor should assume that counselee is normal.**

It is safer for the nonmedical counselor to think of his client as temporarily beset by a combination of problems which are beyond him, and as in need of objective analysis and guidance, than to assume that his behavior is abnormal and to proceed to spin fancy theories about the why's and wherefore's of his deviational behavior or that of people in his orbit.

Where these actions do not conform to the concept of normal behavior as commonly held, the counselor will do much better to seek psychiatric help than to determine that his client is a neurotic or psychotic or to be even more specific in his diagnosis.

Moreover, an attitude such as suggested in this principle will place the counselor on a par with other nonmedical professional people doing counseling, such as teachers, ministers, social workers, vocational counselors, psychologists, lawyers, etc., and will not subject him to the censure and perhaps even prosecution of the medical group, which is jealous of its prerogatives and insists that the field of psychotherapy is its exclusive preserve.

It will be better for the counselee too because, should his behavior be

due to some physical, mental, or nervous disorder, he will be put in touch with a competent psychiatrist without losing what may prove to be precious time.

9. The counselor should utilize other professional skills early enough to be of maximum benefit in the counseling process.

This requires a recognition on the part of the counselor when a situation is beyond his professional skill and competence and the possession of a sense of professional security so that he will not feel that resorting to other professional skills would be considered an admission of incompetence. Failure to recognize his limitations may do incalculable harm to the counselee and may bring discredit upon the counselor.

10. The counselor should do as much listening and as little talking as possible.

There is probably no single phase of the counseling process in which counselors differ so greatly as in the degree of their activity and permissiveness. The counselor must bear in mind that the interview serves several purposes, including that of providing a catharsis for the counselee. This is likely to be completely nullified if the counselee is not given the opportunity to talk freely and fully. Besides, if the counselor does too much talking he may stop the counselee from telling his story the best way he can, may give the telling of it a different and false direction which may mislead himself and his client.

11. The counselor should do little advising and even less planning for the client.

Here is another area in which counselors differ greatly. The range is all the way from the ordering and forbidding technique of the older, untrained social worker to the completely nondirective technique of the Rogerians. It is impossible to say what the correct procedure is because it will depend upon the situation and the personalities involved.

This, however, may be said with a fair degree of certainty: those plans are best which emanate from the counselee under helpful guidance and suitable stimulation. Furthermore, the counselee is much more likely to identify himself with, and execute, a plan which he himself has made than with a plan which stems from the counselor, regardless of how good and logical it may be.

12. The counselor should see both partners, and others, if necessary, in order to obtain a complete and rounded-out picture of the situation.

Psychiatrists, and more particularly psychoanalysts, prefer to see only the patient and, with few exceptions, will not see the other party or parties to the conflict. This is due mainly to two reasons: first, they are primarily concerned with the patient's adjustment and aim to aid him in obtaining his maximum self-realization; second, they believe that they will lose the patient's confidence if he knows that the other parties will be seen, and that he will fear lest his confidence will thus be violated.

The marriage counselor, however, aims at treating the situation as a whole, as well as the person or persons involved and their relationship. He must therefore know the picture as it appears not only to the client who comes to see him but to all those involved in the situation. Hence he

should feel free to see all of them when it seems desirable.

He must be careful, however, to make it absolutely clear that confidences will be respected, and under no circumstances must he reveal to one, directly or indirectly, what he has learned from another. This is at times extremely difficult and requires the utmost caution and self-discipline on the part of the counselor.

13. Joint conferences with both partners can be helpful but are difficult and extremely dangerous and should be resorted to only after careful consideration and planning.

Husband and wife may make the wildest accusations and say the most cutting things to each other without necessarily bearing a permanent grudge. Once these things are said in the presence of a third party, they tend to become fixed and take on a totally different significance and value. A joint conference can provide just the opportunity for either or both parties to say the things to the other which neither will forget because of the presence of a third party. The joint conference can, therefore, become the means of further separating the spouses instead of bringing them together.

But it can also serve as a means for clearing up misunderstandings and teaching the husband and wife to talk over situations calmly and dispassionately.

Hence it should be used but sparingly and with the utmost care.

14. The counselor should approach every new problem in a spirit of humility and in the conviction that regardless of how similar it may appear to others in his experience, it must be studied and treated as if it were totally new and unprecedented.

This principle is anticipated, in part at least, in some of the others. But it is so important that it merits repetition and emphasis. The uniqueness of personalities and their interrelationships, as well as the complexity and unpredictability of human interaction, must ever be borne in mind.

Besides, professional persons dealing with people in trouble must exercise the greatest possible caution lest they assume, and act on the assumption, that they are endowed with special powers of omniscience. It is difficult for them to keep from trying to replace God. It is well for them to remember and try to emulate the practice of one very good therapist who prayed each morning that he might conquer the temptation to play God and prayed each evening for forgiveness for having succumbed to the temptation.

15. The counselor should ignore or violate any or all of these and whatever other principles he may have when the situation demands it: but he should do so only after careful deliberation.

This brings us back to the point of our beginning, namely, the need for an open mind and complete flexibility in point of view, approach, and method, on the part of the counselor. This is the only principle that should be held inviolate and is a *sine qua non* for marriage counseling. Given a counselor with adequate training, an open mind, an appreciation of the value of the human personality, and a spirit of humility arising from the awareness of the inadequacy of our

present knowledge regarding human behavior and its motivations, the counselee is in relatively safe hands.

16. The counselor should keep in mind the following as some of the more important **aims and procedures** in the counseling process:

a) *Elimination or reduction of hostility.* The counselee is frequently oppressed by the feeling of hostility to the person or persons or situation which he believes to be responsible for his problem. It is important for the counselor to provide the opportunity for, and to encourage, the fullest possible expression of this hostility, because little constructive work can be done until the client frees himself from this feeling. This is sometimes referred to as ventilation of feeling, or catharsis. A discussion of the means for achieving this must be left for another occasion.

b) *Establishment of rapport.* The need for rapport is obvious if the counselee is to be willing to share with the counselor the thoughts, problems, and experiences which have arisen in the marriage relation—the most intimate relationship known to man.

c) *Development of insight and objectivity.* The third aim in the counseling process is to develop insight and objectivity in the counselee. This is perhaps the most difficult goal to achieve because emotional involvement, which is almost always present, precludes insight and objectivity. It certainly cannot be accomplished without rapport.

d) *Orientation.* Once insight and objectivity are obtained, it is not difficult to lead the counselee to a reorientation toward his problem.

e) *Development of new objectives.* As a result of the reorientation, new goals will have to be envisaged in terms of the new relationship to be established. These must be related to the counselee's needs, his abilities, and his resources, both personal and environmental.

f) *Implementation.* The new objectives and relationships will require ways and means of achieving them. These, in turn, will necessitate carefully considered plans for execution which will be based on all of the foregoing considerations. It may be well, in this connection, to call attention to Principle 10 and to emphasize again that insofar as possible, all planning should be done by the client instead of the counselor.

THE SACRAMENTAL

Our real difficulty usually lies in the realm of significance, in the capacity for glorification of common acts, in the provision of an adequate spiritual framework. In short, a vast amount of sexual failure is failure to attain to *the level of the sacramental.* Even on the level of sexual enjoyment the mere materialist, like the mere spiritualist, is an unfortunate person. . . . He misses the best.

—Elton Trueblood, *The Common Ventures of Life* (New York: Harper & Bros., 1949), pp. 55-56.

AT YOUR SERVICE

• *Materials and services available to chaplains*

Announcements

The compiler of a book of scripture, meditations, and prayers for use at the Communion table, to be published by the Bethany Press, writes: "It looks as though I may be able to use a few more meditations, and I would be glad to hear from chaplains, especially those of the Disciples of Christ Church now on active duty, who would be interested in writing such a meditation (approximately 250 words in length) and a suggested prayer in addition."

If interested, contact the Rev. Carlton C. Buck, First Christian Church, Spadra at Wilshire, Fullerton, Calif.

The Ecumenical Institute at Celigny, Switzerland, lists a special course for theological students July 18-Aug. 8. The main theme will be "Communication": the problem of interpreting for the present the relevance of the Christian gospel, and of presenting its challenge effectively.

A special course for laymen will be held Aug. 10-22. This will center on the message and meaning of the Evanston Assembly. Considerable time will be allowed for recreation and social contacts.

Average costs for registration, board, and lodging are $2.50 to $3.00 per day. Reservations must be made in advance. If now in U.S., address William K. DuVal, 156 Fifth Ave., New York 10.

Audio-visual News

The new $400,000 Protestant Radio and Television Center in Atlanta, Ga., produces and distributes taped duplications of its programs, which are broadcast as a public service by hundreds of stations in the U.S., by the Armed Forces world-wide radio network, and sometimes beamed behind the Iron Curtain by the "Voice of America." The Center has a chapel, a pipe organ, radio and TV studios, and modern equipment for recording and transcribing.

Radio-television workshops for 1955 include the following:

June 12-July 3, Chester Springs, Pa.—Annual Seminar in Christian Film and TV Production. Write Jack Dobner, Good News Productions, Chester, Pa.

June 13-July 1, Indianapolis, Ind.—Butler University School of Religion. Write to Dr. Alfred Edyvean at the Seminary.

June 26-July 2, Green Lake, Wis.—American Baptist Assembly. Write Roy Madsen, 152 Madison Ave., N.Y.C.

July 25-Aug. 5, N.Y.C.—International Radio-TV Workshop at Union Theological Seminary.

Oct. 20-Nov. 4, Albuquerque, N.M.

A film series from United World Films sounds interesting. This is "Two Thousand Years Ago," a religious-educational series portraying the kind of life lived in Palestine 2000 years ago. It is used by all creeds and denominations. Write to Religious Films Department, United World Films, Inc., 1445 Park Ave., New York 29.

"So Will We Sing," a religious music album (3 double-face microgroove 33 1/3 rpm records) of the best in hymns, anthems, and aids to worship, carefully timed, is available at $10.00 from Charles H. Schmitz, Broadcasting and Film Commission, National Council of Churches, 220 Fifth Ave., New York 1.

A new program of Daily Vacation Church School courses co-ordinated with visual aids, both sound filmstrips and motion pictures, has been launched by Cathedral Films, 140 N. Hollywood Way, Burbank, Calif.

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IDEA EXCHANGE

Thank you, chaplains, for replying to our recent questionnaire. Some of you asked for a clearinghouse for ideas, so we are happy to revive a former department of the magazine. . . . To start the ball rolling, here is one chaplain's suggestion for the enrichment of Protestant worship. . . . We invite you to comment on this, and to share with your fellow chaplains anything of an unusual nature that has proved effective in your ministry as a chaplain.

"May the Lord Add . . ."

A Proposal for a Central Moment in Protestant Worship

THERE IS A moment in the Roman Catholic Mass known as the "moment of consecration," when the priest blesses the elements and "transubstantiation" occurs. A hush falls over the worshiping congregation. It is the high point of the Mass and the very center of the worship. Something akin to it is found in the Jewish service when the Torah is lifted from its place, the scroll is unrolled, and the reading begins. It is the moment of reverence.

There ought to be some high point in the Protestant worship service. Too often all that precedes the sermon is regarded as merely "preliminaries." The altar-centered atmosphere is fast refuting the idea that the sermon is the only element of our Protestant worship that has enduring value. We cannot diminish the place of the sermon: it must continue to instruct, to inspire, and to challenge. Ascribing to it the simple but significant phrase used by Phillips Brooks, that preaching is "the transmission of religious truth through personality," we can only urge that preaching continue to hold its place in Protestantism. But we can add a dramatic moment to our worship without detracting from the importance of the sermon. Because it is the basis for the sermon, it will enhance it.

My proposal is that we make the reading of the Scripture a sacred and central part of our worship service.

At a chaplains' retreat at the Tokyo Chapel Center in Japan a chaplain reverently removed the open Bible from the altar, walked to the center of the chancel, read from it simply and clearly, and then returned it to its place. For those who saw it for the first time, this little drama heightened the effect of the reading more than words can tell.

The Scripture was received with much more attention than if read from the lectern, where hymns are announced, prayers said, and notices read.

Dean Charles Reynolds Brown, of Yale, emphasizing the importance of Scripture reading in public worship, used to say: "In the sermon, the minister speaks to the people for God; in the prayer, he speaks to God for the people; but in the Scripture reading, God speaks to the people!" How appropriate, then, to make this the high point of our worship.

The moment of reverence will be intensified if the organist plays softly "Break Thou the Bread of Life" as the chaplain takes the Bible from the altar. The consciousness of the words will make a setting for the reading:

> Beyond the sacred page
> I seek thee, Lord;
> My spirit pants for thee,
> O living Word.

After several months of calling attention to the Bible by using this little drama in presenting the lesson for the day, I can testify that it presents just such a high point. A hush falls upon the congregation, and attentiveness marks the reading. Whether or not the chaplain closes with the words, "May the Lord add his blessing to the reading of this portion of his Word," the blessing will be added in the reverence that attends it.

Perhaps the importance of the moment is enhanced by the fact that most of our people do not read the Bible enough themselves.

Furthermore, all recognize the Bible as our common heritage in the Protestant fellowship, and the many branches represented in a Service congregation know that reading from the Bible is the bond that makes us "all one body." Members of a Service congregation may not be used to their chaplain's sermon style or agree with the way he is "dividing the word of truth"; they may prefer a certain type of hymn; they may take to the ritual or not; but they will have no quarrel with the Scripture. It is the one element of the service where we worship "each in his own way" yet as a congregation united in mind and spirit.

The words in First Timothy, "Give attendance to reading," were written to encourage a young disciple to be an example in charity, in faith, and in purity; but it would not be amiss, in the light of so many instances of carelessness and indifferent presentation, to apply them to a chaplain in his high function of leading worship.

The rewards of this reverence will be found in the increased interest and attention of the congregation, and in knowing that here is something distinctly Protestant which can overcome the differences in the ways we worship.

—Chaplain Spencer D. McQueen
1501st Air Transport Group HV
Travis Air Force Base, California

Official U.S. Navy Photograph

Chaplain Chung's Corps

By DANIEL J. SILVER, ChC, USNR

THIS is the story of a man and a dream. The man is Commander D. B. Chung; and the dream, now a reality, is the Chaplain Corps of the ROK Navy which Chung heads and in large measure personifies. Chaplain Chung recently visited the Chaplains Division in the Bureau of Naval Personnel.

In May of 1948 D. B. Chung was a Methodist minister with a degree from Kwan Sei University in Japan and fifteen years' experience in youth work. In June of 1948 D. B. Chung became a lieutenant junior grade line officer in the ROK Navy. This seems a strange post for an ordained minister. Yet, as with so much that Chung does, there was method even here. The ROK Navy's Table of Organization had no provision for a Chaplain Corps. However, Admiral Soh Won IL, then Chief of Naval Operations for the ROK Navy, knew the value of chaplains and saw to it that his PIO officer had sufficient time away from his regular duties to conduct services and consult with those men who so desired.

Those were the beginnings of the ROK Navy Chaplain Corps. As with so much else in those hectic, uncertain years, much was improvised and depended on the initiative of the men concerned. Much was chaotic, and much could not be done. But Chung is

a forceful man, and the ROK Chaplain Corps has grown steadily under his guidance.

In those early days there were no chapels, no religious supplies, no manual, and no corps. The first services were held in the KMAG Chapel in Seoul; when this was not available, in the home of Commander Kim Tai Sik; and subsequently, during the days of retreat, wherever Chung happened to be.

Supply posed less of a problem. Chung is far from retiring: he begged, borrowed, and "scrounged" so that enough was to be had. Many U.S. chaplains helped. Two especially ought to be mentioned: Chaplain Henry Page White, then of the USS *Repose,* who lent Chung, in addition to consumables, a manual (NavPers 156642) and the *Navy Chaplain's Bulletin,* which helped him organize the corps on the time-tested American Navy pattern; and Chaplain H. F. Fenstermacher, of the 1st 90mm Gun Battalion FMF Pacific, who in 1952, in addition to supplying rations, helped Chaplain Chung to regularize the receipt of supplies through the Korean Base Section (Army). But that was in the winter of 1952. We have got a bit ahead of our story.

We left Chung a lieutenant junior grade line officer doing public-information work. Chung rose within two years to be head of that department. He still prizes in his scrapbook releases on various "bit doings" which he had "planted" in important Korean papers. Finally in 1951 permission was given to start a chaplain corps with Chung as head.

The immediate problem was to provide coverage for the newly organized Korean Marine Corps, which was constantly in the field. Chung this time stayed in the background at Headquarters and left this job to Chaplain C. S. Park. Park, now a lieutenant commander, proved a capable supervisor, and the Korean Marine Corps now offers its men a high level of service through 15 full-time active-duty chaplains.

While Park was busy in the field, Chung was not sitting idly by. He began to regularize his organization. He published a *Chaplain's Leadership Manual,* a bilingual hymnbook, a catechism, a chaplain's monthly magazine, and character-guidance guide. He put the first chaplains aboard Korean naval vessels. He managed to submit to the U.S. Naval Korean Military Advisory Liaison group what one of their officers estimated as "one out of every three requests for supplies we received."

Chung also helped organize one of the ROK Chaplain Corps' most attractive projects. They have operational control of a Navy Marine Wounded Soldiers' Vocational Training School near the naval base of Chin Hai. A visit to this school is quite an experience

First you meet its tall, lean director, Chaplain Park Chanz Bun, who conducts you through a series of low, unprepossessing buildings which house a miracle of human reconstruction. Here every six months 200 disabled veterans are given extensive vocational therapy and training in 10 useful fields: photography, watchmaking, weaving, auto mechanics, farming, butchering, and so on. It is the closest Korea can come to America's Veterans Administration, and in its own way it is quite impressive. Class periods alternate with recreation, services, and reintegration lectures. Chaplain Park can point proudly to a scrapbook filled with hundreds of letters of appreciation. The problem here is that the need is so great and the school stringently limited both organizationally and financially.

Chung has also found time to establish 40 Navy and Marine chapels, to recruit a corps now numbering 30 ministers, and to set up in his office a training period for the new chaplains. When I was sitting by his desk, Chung proudly pulled out a chart which showed that although Protestants in Korea are only 13.4 per cent of the population and Catholics only 1.8 per cent, his men had managed to fill their chapels last year at a rate well over 150 men per service. Last year also Chung was able to integrate the first Catholic chaplains into his corps, and four such men now serve on full-time active duty.

Chung's chaplains now offer a wide variety of services. Worship and counseling, of course, head the list. They have an ambitious character-guidance program on such themes as "What About Morals?" "What Is the Good Life?" "America and Russia"; but they content themselves with using these discussion outlines in leadership-training units and with officers. There is no charitable drive, relief for fire victims, disabled veterans' cause, or hospital service where these men have not played a prominent role.

Supplies are no longer a problem. They are drawn each month from the Army's Second Logistical Command Chaplain's Supply Depot, which services all UN troops in Korea. The quantities are sufficient to satisfy everyone except Chung, who is constantly dreaming of bigger and better things.

One of his friends described Chaplain Chung as a man who is never satisfied. Like all builders, his vision sometimes far exceeds reality. Yet he has built and built well. He has been honored publicly by the Chief of Naval Operations of his country and by its Minister of Defense. But perhaps his greatest tribute is the existence —the thriving existence—of a naval chaplain corps which bears his signature and imprint.

AT YOUR SERVICE

[*Continued from page 22*]

Family-Life Pamphlets

In addition to the Bibliography on Family Life below (back cover), the following pamphlets are significant:

So You Want to Marry a Japanese Girl? is written by Chaplain Frederick W. Brink and distributed by the Special Committee on Chaplains and Service Personnel, Presbyterian Church, U.S.A., Witherspoon Bldg., Philadelphia 7, Pa.

Christian Marriage considers "The Christian Concept of Marriage," "Tensions in Marriage," "Some Misguided Attitudes Toward Sex," "Adjustment of Economic Resources to Family Needs." 32 pp. 10c. Order from Department of Publication and Distribution, National Council of Churches, 120 E. 23rd St., New York 10.

Another popular pamphlet (@ 5c) from the same source is *If I Marry a Roman Catholic.*

Sex, Love, and Marriage is a very useful new counseling aid written from the Protestant Christian point of view. Chaplains will find it of value with the younger men in the induction and training stations. 10c in lots of 100. Sample copies will be sent to interested chaplains. Address The Joint Department of Family Life, National Council of Churches, 79 E. Adams St., Chicago 3, Ill.

Sex and Sense, by Roy E. Dickerson, is the revised edition of his *Straight from the Shoulder,* addressed in 1944 to men leaving home for military service. Here is plain talk and little sentiment, yet a clearly Christian point of view. Distributed by Forward Movement Publications, 412 Sycamore St., Cincinnati 2, Ohio.

Missing!—One Parent is the reprint of a fine article on the experience of the child in a broken home. Available from Office of Adult Work, Board of Christian Education, Presbyterian Church, U.S.A., Witherspoon Bldg., Philadelphia 7, Pa.

Two recent Public Affairs pamphlets are excellent: *Saving Your Marriage,* by the Duvalls, and *Syphilis: The Invader* (an up-to-the-minute report) 25c each. Order from Public Affairs Committee, 22 E. 38th St., N.Y.C.

Other Publications

The Framework of Democracy gives you in handy form (34 pp., well illustrated) the Declaration of Independence, the Constitution, the Bill of Rights, Amendments to Constitution XI to XXII, the Monroe Doctrine, the Emancipation Proclamation, the Four Freedoms, the Charter of the UN, and a list of presidents of the U.S.A. 20c each; discount on quantity orders. Address J. Geo. Fredman, 591 Summit Ave., Jersey City, N.J.

Guide to Free Literature! lists nearly 500 free booklets on literature education, health, nutrition, child behavior, recreation, business, politics economics, science, sociology, etc. available from universities, foundations, etc. For Guide send $1.00 to Otis Publications, Box 21F, Alden Manor, Elmont, N.Y.

BOOKS

The Interpreter's Bible, Vol. III. Abingdon Press, 1954. 1,198 pp. $8.75.

This volume of the distinguished commentary covers the books of Kings, Chronicles, Ezra, Nehemiah, Esther, and Job. Despite the fact that some of these books are regarded by many as among the less rewarding parts of Scripture, this volume is, as Dr. Winfred Garrison has declared, "anything but dull."

The importance of I and II Kings, with its unfolding drama of the Hebrew nation, is shown to be its full statement of monotheism, with the moral implications of this faith.

I and II Chronicles, far from being "deadwood," is seen to be "courageous and practical—a splendid achievement." It is interpreted as "the only instance of Hebraic philosophy of history presented on an immense scale."

Ezra is shown to mark the beginning of modern Judaism, and Nehemiah to express a rare and intimate relationship with God. Esther, the book so beloved by the Jewish people, is interpreted as a symbol of the eternal miracle of Jewish survival.

All these studies are excellent, but the commentary on Job is alone worth the price of the volume. The treatment is so fresh, so penetrating, and in some ways so radically new that a conscientious preacher will hardly dare to preach on Job again without taking into account this interpretation.

The introduction and exegesis for this study of Job are done by Samuel Terrien, and the exposition by Paul Scherer, both of Union Seminary in New York.

According to Terrien, the basic question of the book is not "Why do the righteous suffer?" but "What is the meaning of faith?" It is commonly supposed that the poem is primarily concerned with the problem of evil. Terrien maintains, however, that its central thesis is man's need of God's grace; so we have here—what is increasingly popular today—another sermon on "justification by faith." (See review of *The Renewal of Man,* pp. 33-34 below.)

This new approach may remind the reader of Albert Schweitzer's dictum that every man who attempts to write a life of Christ portrays the Master after his own image. In this case the modern climate of neo-orthodoxy and existentialism has colored the portrait of Job. The results, though not invalidating genuine insights of the past, do yield a fresh perspective of great value.

Scherer's exposition, always brilliant, includes flashes of light from Blake's illustrations of Job.

—J.A.L.

Crime and the Services, by JOHN C. SPENCER, Director of the Bristol Social Project. Broadway House, London, 1954. 28 shillings.

Does a man learn delinquency while in the services? Does a period of military service help or hurt an individual? What moral influence does a period of required service have on a man? These are questions Dr. Spencer set for himself. While he studies some 200 cases of delinquents

who served in the armed forces and later were remanded to prison, his search for answers leads him beyond the prescribed limits of his theme. The ex-service convicts form the hard core of his consideration, but he discusses morale in the services, the English penal system, the pre- and post-service problems of individuals in sobering terms.

It is only fair to state that from his limited study he concludes that what a man is when he comes out of military service depends in great part on what he was when he entered it. There is little evidence that the period of military duty influences a man adversely, or gives him a desire to embark on a life of crime. Finding that the results of battle experience are neurotic rather than delinquent, he suggests that peacetime service is more debilitating than wartime duty.

The author presents case histories of ten ex-service delinquents. With one exception they came from broken homes. The "tragedy of their criminal record is paralleled only by the unhappiness of their lives. In a study devoted primarily to behaviour in the Services, one observation may be made. It is the unity of their response to a variety of situations over a period of some fifteen years. The environment has altered, but the reaction has remained the same."

One concludes from reading this disquieting book that study and action are necessary in two areas. First, the social structure that causes delinquency must be corrected, and second, the military must do more careful screening psychologically of its prospective members, then do a better job of classification and assignment. The delinquent must be ruled out of military service as an adverse influence on morale and discipline, and the practice of putting a few obstreperous characters in with a normal group in the hope that they will "cure" them needs careful scrutiny. The words of Field Marshal Montgomery quoted by the author are appropriate: "A commander must make a very close study of human nature. The raw material with which he has to deal are men, and it is important to remember that all men are different. What a commander makes of the men at his disposal will depend entirely on himself."

—Charles W. Marteney, *Chaplain, U.S. Air Force*

The Sources of Western Morality, by Georgia Harkness. Charles Scribner's Sons, 1954. 257 pp. $3.50.

An age in which morals are in transition is an age in which we need to examine the roots of our morality. In this book Georgia Harkness has dug deep into the past to uncover the foundation on which the morality of the Western world was built, and has presented simply and clearly the major historical movements that have preceded our own culture.

The book makes no claim to originality. It is not "research" in the sense of discovering hitherto unknown data. Its uniqueness and value lie in its broad perspective and its particular selection of material. It portrays the moral ideals of the ancient world from primitive society, with its undifferentiated but powerful moral sanctions, through New Testament times. It includes a vigorous study of Egyptian and Babylonian culture as well as the culture of Greeks and Romans, whom we are accustomed to thinking of as our intellectual ancestors. It defines moral ideals, not in terms of the systems of philosophers, as is generally done in studies of this kind, but in terms of the motives of the people, their customs, and their moral consciousness. Thus it provides, in brief compass and bold outline, a sweep of material that the average reader can make use of in understanding and appreciat

ing the moral principles of our own day.

The book is recommended as a ready handbook for those who are concerned with the antecedents of our civilization and our morals.

—Rachel Henderlite, *Professor of Applied Christianity and Christian Nurture, General Assembly's Training School for Lay Workers, Richmond, Va.*

Conscience and Compromise: An Approach to Protestant Casuistry, by Edward LeRoy Long, Jr. Westminster Press, 1954. 166 pp. $3.00.

Ever since Pascal identified the Jesuits with the principle that the ends justify the means, the term "casuistry" has steadily fallen into deeper disrepute. The fact that the Jesuits for a long time held a standing offer of a substantial sum to anyone who could prove those charges seems to have helped little in eliminating the odium connected with the commonly accepted definition of the word.

In this small, highly readable book Dr. Long would restore the true and primary meaning of the word "casuistry" and would recommend its use and principle for a revitalizing of Christian (Protestant) faith and ethics. Protestant casuistry, as he points out, is simply the strategy of the devoted Christian seeking to live and to work in a disobedient world. Through use of this branch of theology that seeks to relate what is demanded by the ultimate standards of the Christian ethic to what can be expected of men in the particular situations of the common life, the author tries to bridge the seemingly eternal gap between conscience and compromise.

All ethical living involves a tension between what men ought to do and what they can do; and, based on the fundamental principle of the supreme importance of faith in Christ and a dedication to the demands of the Christian doctrine of love, the author would remind men of the available help to be found in this means or technique of Christian life and thought in a world of sin, darkness, conflict, and compromise. Casuistry can become, writes Dr. Long, the meeting ground of Christian love and cultural necessity.

The immediate and ever-pressing problems revolving around our decisions concerning sex and drinking and war and power politics and a host of other similar concerns are taken up in a manner that points the way between legalism and relativism through devotion to the principle and practice of Christian love.

This book is a refreshing treatment of a difficult subject in a relatively simple manner without recourse to technical gobbledegook or involved and complicated sentences. It could be used as a college text in ethics, a refresher for the clergyman, and/or a helpful guide to the bewildered layman as he faces the difficult conflicts between conscience and compromise, the theoretical and the real. It should prove highly helpful to any chaplain and is recommended as an addition to any chaplain's personal or fund library.

—Herman J. Kregel, *Chaplain, U.S. Army*

Customs and Crises in Communication, by Irving J. Lee. Harper & Bros., 1954. 334 pp. $3.00.

The author presents 42 cases of human difficulties and maladjustments to show the wide variety of human breakdown which results from faulty and inadequate communication.

The case studies deal with actual episodes in which several different types of persons, some widely known and others unknown, all literally talk

themselves into trouble. Incidents range from the calm atmosphere of a physician's office to the heat of battle, from the classroom to the home, from the farm to the shop.

All examples reflect the drama of human conflict which arises when communication breaks down. They center around arrogance, egocentricity, misconceptions, and misinterpretations.

Seven selections provide advice from experts on how to keep such communication crises from developing. These essays are written by such language leaders as Stuart Chase ("How to Argue"), William Foote Whyte ("Listening and Disagreeing"), Thomas Henry Huxley ("Hypotheses"), Alfred Korzybski ("Agreement and Disagreement").

Some cases revolve around famous incidents in history, such as General Patton and the Sicilian slapping incidents. Other contributions are prepared by internationally known leaders, such as Eleanor Roosevelt ("The Human Factor in the Development of International Understanding") and Winston S. Churchill ("Soviet Suspicions") and Ignazio Silone ("A Lie Is Always a Lie").

There are selections which deal with overcoming anxiety, such as Dr. Frederic M. Loomis' discussion of "The Conquest of Fear."

Still additional cases revolve around unknowns, like George, the blind boy who was having a difficult time while attending school.

"Sometimes there is trouble when men talk with each other," Dr. Lee writes. "Sometimes there is trouble when they say too little. Sometimes they say it blunderingly. Sometimes they miss what others say. Sometimes they hear but fail to understand or hear and understand too well."

The author is one of the nation's best-known speech teachers. At Northwestern University, which has a speech department with an outstanding rating, he teaches a course on the case-study method.

Dr. Lee has conducted management-training programs in many large midwestern corporations. He originated a one-day communication school, which involves a six-hour study by company personnel of communication problems by lecture, demonstration, and case discussions. He is a consultant on communication problems to the Air Force headquarters and was appointed a lecturer at the Air War college. He is author of the books *How to Talk with People* and *Language Habits in Human Affairs,* and was editor of *The Language of Wisdom and Folly.*

Dr. Lee believes that study of case groups provides students and professional workers ranging from ministers to teachers and medical aides with the opportunities "to scrutinize their own communication processes in the very effort to unravel those of others. Often, too, men and women come to see that there is a difference between sitting in judgment on another and understanding how and what he sees, assumes, and feels. They begin with what is easier, judging, approving, condemning. It is only as they mature in their study of others and themselves, that the easy praising and blaming give way to asking, searching, and listening."

In his introductory chapter Dr. Lee provides a perspective for approaching the case study. He contends that communication "is one of the few big areas of human concern in which there are no experts."

"Most of us learn the various acts of communication early in life. We talk and listen so readily and easily that the acts are all too soon taken for granted. Anyone can swing a golf club and hit a ball in some way or other. But to play a round par is another matter. A whole complex of skills, attitudes, and postures must be developed and habituated. . .

We have not yet come to a similar understanding that men do not inevitably acquire the basic skills of communication just because they know how to mouth sounds and decipher marks on a page."

This outstanding book will help chaplains do better jobs of counseling, of talking informally with officers and enlisted personnel, and of understanding human problems.

—James W. Carty, Jr., *Religious News Editor,* The Nashville Tennessean

Counseling with Young People, by C. Eugene Morris. Association Press, 1954. 144 pp. $3.00.

A line on the jacket does a much better job of describing this book than the title does. It reads: "How group leaders can make better use of individual counseling opportunities." This is not just another book on counseling youth; rather, it is a book that puts group leadership and counseling into an effective mutual dependency and achieves a workable program.

Dr. Morris assumes that the reader is a group leader who is interested in the members of the group as individuals. With careful analysis and guidance he carries the reader from the first understanding of the youth in the group to a step-by-step review of the techniques for dealing with problems in personal interviews. The leader's evaluation of his counseling, and of himself as a counselor, is covered in detail.

A real and honest question is posed for chaplains in the title to the first chapter: "Counseling Begins with Group Leadership." If this is true—and Dr. Morris makes a very good case for it—how can a chaplain, or any minister, expect to do a creditable work of counseling with his young people unless he is first intimately involved in group work with them? The weekly youth fellowship offers real values that many chaplains could use effectively in the extensive counseling that is so important a part of their ministry.

—Joe Dana, *Director of United Fellowship of Protestants and Editor of* The Link

The Renewal of Man: A Twentieth Century Essay on Justification by Faith, by Alexander Miller. Doubleday & Co., 1955. 184 pp. $2.95.

Here is the first volume in the "Christian Faith Series," for which Reinhold Niebuhr is consulting editor. The second volume—*Man's Knowledge of God,* by William J. Wolf—will be reviewed in the next issue of The Chaplain. Three additional volumes have been announced: *Doing the Truth,* by James A. Pike; *The Strangeness of the Church,* by Daniel Jenkins; and *Hardness of Heart,* by Edmond Cherbonnier.

The Renewal of Man has been called "a thinking man's reintroduction to the Christian faith." Undoubtedly many a reader will find this true in his own case.

The first chapter makes contact with the modern mind by noting certain questions raised by Arthur

Koestler, Graham Greene, and Robert Penn Warren—questions "that scream for Christian answers." They suggest that the human dilemma will need for its resolution "not a resolve but a rescue."

Then follows a discussion of the Hebrew faith as "The Religion That Is No Religion" and of Christianity as "A Religion to End All Religion." Here the author drives home the point that, in the world of the Bible, religion in the generic sense—the religion that is on the boom today—"is a very bad thing indeed, the prime and particular enemy of authentic piety." By contrast, the question for us should be "not how I can attain my salvation, but how I can stop being concerned about it"; for "in the blaze of . . . divine charity our religious anxiety becomes an absurdity; and worse, a kind of unfaith."

Part of the tragedy of modern Protestantism, says the author, lies in the fact that "justification by faith" has been turned by the fundamentalist sects into an anxious "work," while the main-line churches have regarded the "imputation" of Christ's righteousness as "both immoral and irrational," so confident is the modern Christian man in his own actual and potential righteousness.

Through the ensuing discussion of ethics, politics, the university, vocation, and the church the lecturer in religion at Stanford University draws out the implications of the gospel that "if we do not love well, at least we are well-beloved," and from this fount of grace and gratitude comes "the possibility of a love free of perversion and of pride."

—J.A.L.

The Handbook of Auto Camping, by George and Iris Wells. Harper & Bros., 1954. 243 pp. $3.00.

Before you choose between a trip with a dreary succession of motels and a dull and expensive vacation at some fancy resort, let George and Iris Wells introduce you to the sport and joy of auto camping. If you have anything of the pioneer in your soul, you will soon be sold on the cheapest and most interesting of vacations—a way of traveling that is rapidly becoming America's favorite.

The first part of this book not only convinces you of the thrill of auto camping but gives the best possible advice on how to go about it. Here is advice on the equipment you will need, tips on how to camp, and even ethics for the camper. The rankest greenhorn can follow this advice safely and enjoyably.

In the last part the authors give a complete listing of places to camp in the U.S.A. They give notes on the attractions and accommodations at some 4000 public campgrounds, but camps are being built so rapidly that the listing will soon be only a partial one. As of today, this is the only listing available and is truly invaluable in planning your trip.

That auto camping trip you take this summer will be a great experience for all the family. I know because we've tried it.

—Joe Dana, Director of United Fellowship of Protestants and Editor of The Link.

The Seekers: A Mirror for Orthodoxy, by William Alva Gifford. Beacon Press, 1954. 306 pp. $4.50.

After hop-skipping across 50 centuries of religious history in the first 12 chapters to show "how the Christian religion has come where it now is and whither events are leading seekers after our enduring faith," the author gives an objective and deserved criticism of the rise of Christian institutionalism and the resultant spiritual deep-freeze of many of its self-anointed orthodoxies.

Dr. Gifford, emeritus professor of

history of religions at McGill University, raises many more questions than answers, but most of the former are questions every honest thinker must face. It is doubtful that every reader will agree with him when he writes: "We live, as did the first Christians, at the end of an era; . . . the church acquired in the first four centuries of her existence an agglomeration of principles and pretensions that can no longer be held, . . . and if she turns for direction to her Founder, she is summoned to a way so strait that she cannot take her baggage with her." He asks whether Christianity has been made obsolete by the advance of knowledge and contends that the current liturgical renaissance is at best a temporary expedient and at worst an evasion.

He further observes that the intellectual leaders of mankind tend to live outside organized religion and that orthodox Christianity as we know it today may yet become a religion of peasants, as did the state religion of Rome when Rome decayed. Science and learning, he rightly claims, cannot be divorced from religion forever; but whether one must accept his claims that historic Christianity is passing away and that the Christian church can no longer meet the conditions of religious recovery is another matter.

Contending that little hope can be expected from the professional clergy, Gifford feels that "the only hope for Christianity lies in the direction of true mysticism that will teach the teachable that men do not die . . . but dwell among us still 'full of grace and truth'; that the Son of God bequeathes not prerogatives, but a ministry. From that ministry a prelate is not excluded, if he chooses the better part, being among men as one that serves."

This is a challenging book for any preacher who has the courage to face both his own doubts and the unanswered, though not unanswerable, questions of those not like-minded to himself.

—Herman J. Kregel, *Chaplain, U.S. Army*

Kierkegaard and Heidegger: The Ontology of Existence, by Michael Wyschogrod. The Humanities Press, 1954. 156 pp. $3.00.

By raising again the problem of Being, the author constructs a bridge leading from the shore of traditional philosophy to the shore of that relatively new country—existentialism. In this sense, the essay is an introduction to the thought of two great existential thinkers. It is not an introduction, however, in the sense of being easy reading, or in the sense of providing an over-all view of their works.

Here the brilliant young lecturer in philosophy at the College of the City of New York, observing that "the ontology of the day is existential ontology," has asked the inevitable question, namely, "whether such a combination is possible."

The author first discusses traditional ontological concepts—"Being and the One," "Being and Change," "Essence and Existence"—with references to the thought of the Eleatics, Plato, Aristotle, Aquinas, Kant, Hegel, and others. He then traces in parallel chapters Kierkegaard's and Heidegger's handling of those themes. Finally, he contrasts and evaluates their respective treatments. The conclusion he reaches is that "existential thinking, in its purity, undermines itself."

Incidental values in the chapters on Kierkegaard are the insights for preaching that no metaphysical discussion can hide—especially, insights connected with his thought about "indirect communication," faith, "the Moment," and the present tense of God.

Another incidental value, in view of Kierkegaard's well-known antagonism to the philosophy of Hegel, is the recognition of the existentialist's debt to this philosopher. Says the author: "Kierkegaard's effort is . . . not a basic destruction of the ontological categories of Hegel, but a new juxtaposition of them, having as its purpose the yielding of the tensions of existence."

—J.A.L.

Book Notes

by F. R. Creeger

The Unfaithful, by Ewald Mand. Muhlenberg Press, 1954. 292 pp. $3.75.

Ewald Mand, who showed the heroism of a Christian pastor in Estonia during World War II, undoubtedly brings to this novel, which is an interpretation of the life of Hosea, his own courage to speak out convictions in the face of personal danger. There is a sympathetic understanding of the main character in this portrayal of the fearless and humble prophet of Old Testament days.

Remaking Men, by Paul Campbell and Peter Howard. Arrowhead Books, 1954. 126 pp. $1.50.

This pocket-size handbook on "how to understand and redirect the most powerful forces in the human personality" is a product of Moral Re-Armament, the world-wide movement which has grown from the "Oxford Group" associated with Frank Buchman. Five steps are described in the process of remaking men—demonstration, diagnosis, deliverance, decision, destiny.

Greater Works, compiled by Leona Meyer Wegener. Exposition Press, 1954. 246 pp. $3.50.

This book is a collection of "stories on the cure of the sick and the care of the unfortunate" compiled by a trained nurse from Napoleon, Mo. She develops the idea expressed by Jesus when he said (John 14:12), "And greater works than these shall he do; because I go unto my Father."

God and Man in the City, by Kenneth D. Miller. Friendship Press, 1954. 179 pp. $1.25 (paper).

Cities of the United States now claim 64 per cent of the population—and they continue to grow. This vast, changing city population calls for study, planning, and action from the church in its midst.

Man and God in the City is the basic adult study book to meet this need. The author, executive director of the New York City Mission since 1939, draws on his own experience to produce this book of keen analyses, searching questions, and practical suggestions for action. To read it is to create the desire to "save the soul of man and to give the city a soul."

The Christian Hope, by T. A. Kantonen. Muhlenberg Press, 1954. 114 pp. $1.50.

Of the theme, the author says: "It is a hope which centers neither upon first things nor last things, but upon

him who is first and last, who came, who is present, and who is to come."

The book sets forth in a clear, readable way an interpretation of "eschatological Christianity" from Luther to Barth. Throughout the book the author defends the thesis that the eschatological perspective of the gospel gives the church freedom from any existing culture and enables it to declare God's will to all men and to every age."

Ultimate Questions, by NATHANIEL MICKLEM. Abingdon Press, 1955. 136 pp. $2.00.

If this book did nothing more than reveal the technique of a teacher honestly attempting to answer the doubts, the questions, the wistful searchings of modern man for religious realities, it would be well worth the reading. But it does vastly more than reveal a technique.

In five closely reasoned chapters the former principal of Mansfield College, Oxford, speaks of *creation and providence* ("the world has its origin in God; it exists in God"); of *the person of Christ* ("the story of the world since Christ has been largely the story of the influence of Christ upon the world"); and of *the world's redemption* through the Cross (out of the darkness of the Cross a later writer could declare, "God is light, and in him is no darkness at all.")

This all seems obvious to you who read these statements. How about the "serious and not irreligious minds who have been alienated from the Christian faith"? By presenting the faith in a way that is meaningful and powerful to minds like these, Dr. Micklem can help the chaplain to speak to this generation.

Great Ideas of the Bible, Vol. II, by RYLLIS GOSLIN LYNIP. Harper & Bros., 1955. 271 pp. $2.75.

The pattern of this book follows that of Vol. I: a great biblical teaching—such as faith, prayer, suffering—is set forth as the theme of the chapter; the author relates this idea to modern living and thinking; then she illuminates it with pertinent scripture passages.

After using Vol. I with a study group I should say that one of the best teaching elements in the process is the stimulation to use the author's pattern as a guide for further research.

The Whole Armor of God, by RALPH W. SOCKMAN. Abingdon Press, 1955. 78 pp. $1.00.

This book of sermons on Eph. 6:13-17 exhibits again Dr. Sockman's way with words. For example:

"When love shows itself indestructible, it becomes irresistible."

"Some consciences are free as a stray dog is free."

"We need to get back to the springs of our faith in order to keep the stream of our thinking pure."

"One of the weaknesses of some popular religion today is that it aims to make men feel good rather than be good."

These and many other telling phrases catch your eye and press home an answer to the question the author asks in his Foreword: "If religion has lost its wholeness, how can we be made whole?"

We Grew Up in America, compiled by ALICE I. HAZELTINE. Abingdon Press, 1954. 240 pp. $2.95.

Young people—and older ones too—will find in this book both entertainment and inspiration. Here are 24 autobiographies of as many Americans who tell of their hopes, ambitions, struggles, and accomplishments in many and varied fields. A book to be enjoyed by yourself or in a group or family reading.

When God Was Man, by J. B. PHILLIPS. Abingdon Press, 1955. 62 pp. $1.00.

Anything from the pen of J. B. Phillips is always welcome. This booklet is in a sense a recapitulation of the latter

part of that significant book *Your God Is Too Small.* The value of *When God Was Man* lies not in its new material but in its format. Concise, easily read, and not expensive, this booklet aims at one thing: to depict the work of One who could say, "He that hath seen me hath seen the Father."

Jehovah's Witnesses, by ROYSTON PIKE. Philosophical Library, 1954. 138 pp. $2.75.

Jehovah's Witnesses, paradoxically, are well known and unknown. They are familiar as they sell *Watchtower* and *Awake!* on the streets and proclaim their message on doorsteps. But of the organization and work of these 510,000 persons scattered in 143 lands little is known by outsiders because little has been written. A concise, factual account of Jehovah's Witnesses telling who they are, what they teach, and what they do.

Livingstone the Pathfinder, by BASIL MATHEWS. Friendship Press, 1912, 1940, 1954. 166 pp. $2.50.

Dauntless Women, by WINIFRED MATHEWS. Friendship Press, 1947. 164 pp. $2.50.

The third reprinting of this biography-of-Livingstone-for-young-people bespeaks the popularity of the subject. Beautifully illustrated by Kurt Wiese, this new edition testifies that "Livingstone marches on!"

The book by Winifred (Mrs. Basil) Mathews is also a reprint—this one attractively illustrated by Rafael Palacios. It contains short biographies of seven missionary wives, all of whom blazed Christian trails by their consecrated and courageous living.

A Dictionary of Pastoral Psychology, by VERGILIUS FERM. 336 pp. $6.00.

Dictionary of Last Words, comp. by EDWARD S. LECOMTE. 267 pp. $5.00. Philosophical Library, 1955.

Philosophical Library has already published 32 dictionaries and encyclopedias in what is called "Midcentury Reference Library." Some 40 more dictionaries will be forthcoming from the same publishers.

Books Received

BERDYAEV, NICOLAS. *Christianity and Anti-Semitism.* Philosophical Library, 1954. 58 pp. $2.75.

BRADLEY, PRESTON. *Happiness Through Creative Living.* Hanover House, 1955. 256 pp. $2.95.

BOKSER, RABBI BEN ZION. *From the World of the Cabbalah.* Philosophical Library, 1954. 210 pp. $3.00.

CARLYON, J. T. *Interpreting the Bible to Youth.* Abingdon Press, 1954. 155 pp. $1.00.

LORNELL, RUBY. *We Live by Faith.* Muhlenberg Press, 1955. 143 pp. $2.00.

PRICE, EUGENIA. *The Burden Is Light.* Fleming H. Revell Co., 1954. 221 pp. $2.50.

Addresses of publishers whose books are mentioned above

ABINGDON PRESS, 810 Broadway, Nashville 2, Tenn.

ASSOCIATION PRESS, 291 Broadway, New York 7, N.Y.

BEACON PRESS, Beacon Hill, Boston, Mass.

DOUBLEDAY & CO., 575 Madison Ave., New York 22, N.Y.

HANOVER HOUSE (a division of Doubleday & Co.).

HARPER & BROS., 49 E. 33rd St., New York 16, N.Y.

THE HUMANITIES PRESS, 55 E. 11th St., New York 3, N.Y.

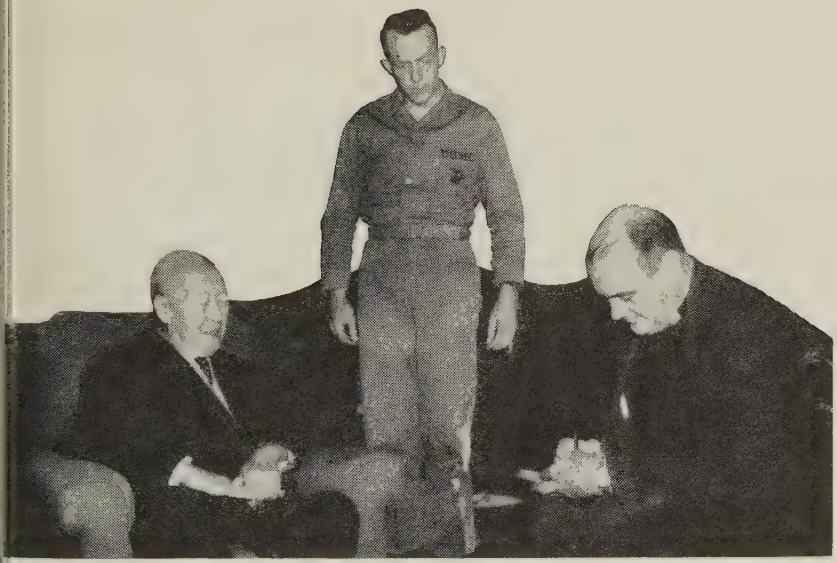
MUHLENBERG PRESS, Philadelphia 7, Pa.

PHILOSOPHICAL LIBRARY, 15 E. 40th St., New York 16, N.Y.

FLEMING H. REVELL CO., 316 Third Ave., Westwood, N.J.

CHARLES SCRIBNER'S SONS, 597 Fifth Ave., New York 17, N.Y.

THE WESTMINSTER PRESS, Witherspoon Bldg., Philadelphia 7, Pa.



U.S. Marine Corps Photo

Chaplain L. C. M. Vosseler, USN, looks on as Eugene Carson Blake, president of the National Council of Churches, autographs a New Testament to present to Syngman Rhee, president of the Republic of Korea. The occasion is Dr. Blake's call on President Rhee when he visited armed forces in the Far East last December.

INTERNATIONAL

The 12-member Executive Committee of the World Council of Churches held its first major meeting since the Evanston Assembly recently in Geneva, **Switzerland.** Main item on the agenda was planning for the meeting of the Central Committee in Davos, Switzerland, Aug. 2-9. Invitations to entertain the 1960 Assembly were received from Japan, Greece, and Germany.

A charter group of about 40 American Protestant women met recently in Mannheim, **Germany,** to draft plans for a program of worship, study, and service in the Ben Franklin Village community of over 1,300 families.

A new Japanese hymnbook has recently been issued by the Hymnal Commission of the United Church of Christ in **Japan.** This replaces the former hymnal, published 23 years

NEWS ROUNDUP

by MURIEL STEFFY LIPP

ago. In the new hymnal 155 old hymns have been replaced by 117 new hymns, many of them of Japanese Christian origin.

Representatives from 10,000 YMCA's and 76 countries will mark the centennial celebration of the World's Alliance of YMCA's on Aug. 22 in Paris, France.

Armed Services YMCA members are invited to attend.

A new record total of 30,648,792 pounds of emergency relief materials valued at $12,134,750 was shipped abroad in 1954 by Church World Service on behalf of major Protestant and Eastern Orthodox churches in America.

Plans for a united Moslem missionary drive in the areas of **Africa** now dominated by Christian missionaries are reported to have been made at a recent conference in **Mecca** among the premiers of **Egypt** and **Pakistan** and the king of **Saudi Arabia.** The premier of Egypt is quoted: "It would be regrettable to permit Christian missionaries to increase their foothold on the continent or to leave Africa's masses without religion."

A Japanese cherry tree was planted recently on the lawn of the Officers' Club of the Bolling Air Force Base in Washington, D.C. The Bolling Air Force Command was designated to receive the sapling cherry tree by the Officers' Wives Club of the Tachikawa U.S. Air Force Base in Japan, whose members raised 90,000 yen ($250) to establish a scholarship for a young woman student at the new International Christian University near Tokyo.

Participating in the tree planting ceremony are, left to right: The Hon. S. Shima, Japanese minister; Brig. Gen. Stoyte O. Ross, commander, Headquarters Command; Col. Norton H. Van Sicklen, deputy commander, Headquarters Command; Col. Albert A. Cory, president, Board of Governors Officers Open Mess; Lt. Col. T. Madri, Japanese air attache; Chaplain (Lt. Col.) Thomas M. Anthony, staff chaplain, Headquarters Command; Mrs. Bernice Peterson, vice-president, Officers' Wives Club, Bolling Air Force Base; and Mrs. Millard C. Young, president, Officers' Wives Club, Air Force, D.C., Area.

Japan International Christian University

. . . after three years

IT IS perhaps fair to assume now that ICU is definitely on the educational map of Japan." So said Dr. Hachiro Yuasa, president of Japan International Christian University, in his report to the annual meeting of the Board of Directors recently. He cited great progress in the realm of relationships between the University and its supporters. Teachers' certificates for future graduates have been assured by the Ministry of Education; research grants were made by Rockefeller Foundation and Harvard-Yenching Institute; the University is eligible for privileges of the U.S. Veterans Administration and the Fulbright Commission in Japan.

THE FACULTY, numbering now more than 80 members, come from Canada, China, Germany, Switzerland, and the United States, with about half from Japan.

The world-famous theologian Emil Brunner has exerted an influence far beyond the campus. His open lecture series in Tokyo on "Justice and Freedom in Society" drew more than 300 students and faculty members this winter from 10 universities in Tokyo, not including ICU. Because of Mrs. Brunner's illness, however, the Brunners are expected to leave Japan for their home in Switzerland next September.

Dr. Paul H. Vieth, professor of religious education at Yale Divinity School, has been teaching this year at ICU on a Fulbright scholarship.

Dr. David Bryn-Jones has retired as professor of political science. His *God's World and Man's Condition* is the University's first published book.

THE YEAR has seen progress in physical equipment. Two new dormitories house 70 men and 52 women. Each building has an apartment for a faculty family. The first section of the central dining hall is also now in use. Four faculty residences for Japanese professors and their families are under construction; also, an apartment building for 10 single women teachers.

In the United States, churches are continuing to receive their Japanese cherry trees as symbols of gratitude for every gift of $250 contributed to ICU.

This year marks the 750th anniversary of the death of one of the greatest sages in Jewish history—Rabbi Moses ben Maimon, generally known as the Rambam or Maimonides. Celebrations are being held throughout **Israel.** Rabbi Maimon's chief philosophical work is the *Guide to the Perplexed,* in which he tries to harmonize Judaism with the teachings of reason as seen in the writings of Aristotle.

NATIONAL

McCormick Theological Seminary celebrates its 125th anniversary this year, and Chicago Theological Seminary is celebrating its centennial.

A detailed blueprint for the **eventual unification** of American Protestantism has been submitted to denominational leaders by the interdenominational Conference on Church Union. This plan, in essence, endeavors to embody the best in the traditions of Congregationalism, Presbyterianism, and "Episcopal" Methodism. Bishop Ivan Lee Holt and lawyer Charles C. Parlin call it "the most complete blueprint for a union church ever considered by American Protestantism." It will be submitted to denominational groups after it has been carefully studied.

Total U.S. expenditure for **new and remodeled churches** rose from $472,000,000 in 1953 to $558,000,000 in 1954, and is expected to rise above $600,000,000 this year. These figures were issued by the Joint Conference on Church Architecture, whose 200 delegates met recently in Cincinnati.

More than 100,000 students are attending universities or other centers of higher education in countries other than their own, according to a world-wide survey made by UNESCO. The survey shows that a total of 107,000 **foreign students** are attending 2,014 institutions in 70 countries and territories.

ANNOUNCEMENTS

In fiscal year 1956 the Army will spend an estimated $7,500,000 in chapel construction. Post chaplains are advised to be on the Installation Planning Board at their posts in order to keep informed of construction projects and budget accordingly.

The Chaplain Service Corps, 350 Fairfax Ave., Los Angeles 36, Calif., has offered assistance to chaplains assigned to units in isolated areas. This organization, supported by women of all faiths, works with chaplains to assist servicemen in combating isolation and loneliness. The organization will furnish, without charge, games, crafts, reading materials, musical equipment, and other items.

The Chaplains' columns in Navy ship and station newspapers have caused so much favorable comment throughout the Navy that they are being collected with a view to publishing them in booklet form at the end of each year. All chaplains preparing such columns are asked to send some copies of these issues, or preferably a subscription, to the Chief of Navy Chaplains.

A Preaching Clinic will be held at Union Theological Seminary, Richmond, Va., Aug. 2-12, with James S. Stewart, guest lecturer. Dr. Stewart is professor of New Testament literature, language, and theology at the University of Edinburgh, Scotland.

Joseph Heartberg, secretary of Ministry to Service Personnel for the American Baptist Convention, will

Shown here on their honeymoon are Peter Marshall and his wife, played by the British actor Richard Todd and Jean Peters.

Many chaplains will recognize the Chaplains Memorial Building, at 122 Maryland Ave., NE., Washington, D.C., as the "manse" borrowed by 20th Century Fox for this picture based on the life story of the Washington Presbyterian preacher as told by Mrs. Marshall in her book *A Man Called Peter.*

sit some 40 American Baptist chapins this summer in various Euroan military centers.

ERSONALITIES

The February 1955 issue of *Pasral Psychology* names **Donald C. eatty,** Assistant Director, Chaplain rvice, Veterans Administration, its nan of the month." Beatty was an ir Force chaplain during World ar II before joining the Veterans dministration.

Myron C. Taylor, former presidenal envoy to the Vatican, and Mrs. aylor have given the Episcopal ocese of New York a million dollars build and maintain a diocesan nter on Long Island.

Robert P. Tristram Coffin, Pulitzer ize-winning poet, died recently at e age of 62.

The sixth annual National Book wards presented to American writers for outstanding work went to **William Faulkner** for his novel *A Fable,* to **Joseph Wood Krutch** for his nonfiction book *The Measure of Man,* and to **Wallace Stevens** for *The Collected Poems of Wallace Stevens.* A special citation was given, in the poetry classification, to **E. E. Cummings** for *Poems: 1923-1954.*

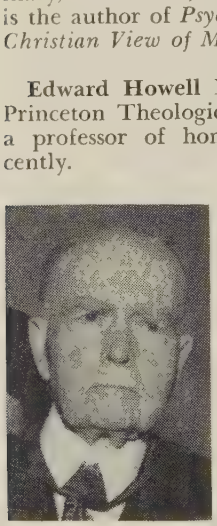
Emery T. Filbey, vice-president emeritus and adviser on special projects of the University of Chicago, has been appointed dean of its federated theological faculty, replacing **Seward Hiltner,** who was acting dean Jan.-Sept., 1954.

Mary Ely Lyman, professor of English Bible and dean of women students at Union Theological Seminary, N.Y.C., has retired. She was the first woman to occupy a chair on the faculty and one of the first women to hold a full professorship in any American theological school. Her successor as dean of women students will be **Mrs. Clarence Tucker Craig,** widow of the

former dean of Drew Theological Seminary.

David E. Roberts, professor of the philosophy of religion at Union Seminary, New York, died recently. He is the author of *Psychotherapy and a Christian View of Man.*

Edward Howell Roberts, dean of Princeton Theological Seminary and a professor of homiletics, died recently.



John R. Mott, the "elder statesman of Protestantism," died recently at the age of 89. An honorary president and one of the founders of the World Council of Churches, Dr. Mott was also founder and chairman for twenty years of the International Missionary Council. He helped organize the World's Student Christian Federation, the American Christian Student Movement, and the Student Volunteer Movement. It is said that "next to the Apostle Paul, the Christian church owes more to John R. Mott than to any other one of its missionary leaders."

One of the Marines who participated in the historic flag-raising on Iwo Jima during World War II—**Ira Hayes,** a Pima Indian—was found dead recently on the Sacaton Indian reservation in Arizona. Death was caused by overexposure to freezing weather and too much alcohol. **John H. Bradley** of Antigo, Wis., also a survivor of the flag-raising, said of his former buddy that he was "truly a war casualty." He once said of his battle experiences, "I still think of those things all the time."

CHAPLAINS

Thirteen chapels at Fort Dix drew a total attendance of 324,069 worshipers during 1954, doubling the 160,313 turnout for the preceding year. The 100 per cent increase in chapel attendance tripled the 33 per cent population growth at Fort Dix in 1954.

A recent issue of *Presbyterian Life* tells how Army Chaplain **Ernest M. Kosa** was so beloved by the men he served in Korea during the fighting that they passed a hat, collected $100 and sent the money to President Frederick Schweitzer of Bloomfield Theological Seminary in order that the seminary should "train more men like him."

Chaplain **Paul K. McAfee,** serving in Korea, is the author of the meditation used on Tuesday, April 12, in *The Upper Room,* devotional guide with a world-wide circulation of more than 3,000,000.

A World War II Navy fighter pilot credited with firing the last shot of the war is now serving as a chaplain in the Second Marine Air Wing at Cherry Point. He is Southern Baptist **Calvin E. Rains.** He began training for the chaplaincy after World War II, when combat memories made him feel "there might be something more constructive I could do."

Army Chaplain **Clarence Q. Jones** Headquarters Area Command, Europe, reports that three chapels are being completed this year in Patton Barracks, Patrick Henry Village in Heidelberg, and Benjamin Franklin

In the mess hall of the ung Kwang Orphanage, lo- ted in Yong Dung Po, and onsored by the 665th Medi- l Detachment Dental Serv- e, children of the orphan- ge receive their noon meal om one of the supervisors.

U.S. Signal Corps Photo

Village in Mannheim-Keefertal, Germany. Increased religious activity in that area last year resulted in the construction of two new chapels, the establishment of the USAREUR Retreat House in Berchtesgaden, and the creation of a civilian office for religious instruction maintained by voluntary contributions. Chaplain Jones says that one third of U.S. personnel in the area attend services regularly.

Protestant chaplains at Fort Monmouth, N.J., held a successful preaching mission early this year, which drew 4000 worshipers in four days. Charles B. Templeton, evangelist for the National Council of Churches, was the featured speaker. The mission was co-ordinated by Chaplains R. E. **Phillips**, Duncan C. **Stewart**, J. F. **VonSchenk**, and Irving **Ferrelli**.

Nineteen Air Force chaplains participated in a seminar on marriage counseling recently at the Menninger Foundation, Topeka, Kansas. Two of these chaplains—**Leslie F. Zimmerman** of March Air Force Base, California, and **Frederick E. Zigan** of Forbes Air Force Base, Topeka, Kansas—were on the seminar faculty.

Other chaplains participating in the discussions were **Martin W. Baumgaertner**, Davis Monthan Air Force Base, Tucson, Ariz.; **Arthur E. K. Brenner**, Fairchild Air Force Base, Fairchild, Wash.; **Jack P. Dalton**, Mountain Home Air Force Base, Idaho; **Bernard Ducoff**, Travis Air Force Base, Calif.; **Drue C. Ford**, Travis Air Force Base, Calif.; **John C. Hayes**, March Air Force Base, Calif.; **Alfred T. Johnson**, Office, Chief of Air Force Chaplains, Washington, D.C.; **A. R. Lesch**, Forbes Air Force

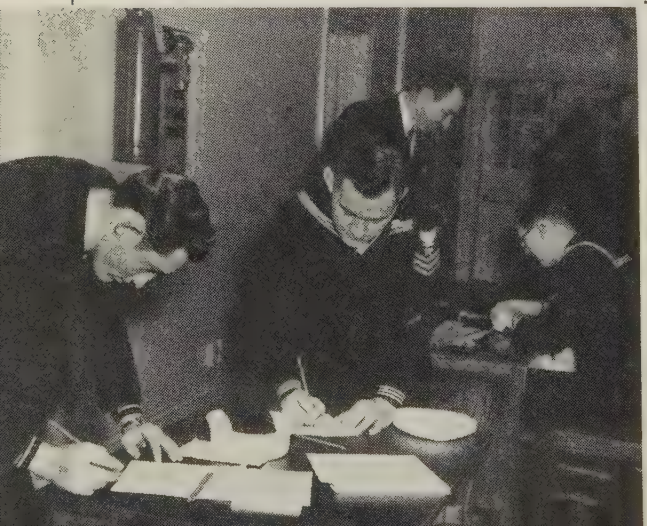
Conference for Navy Lay Leaders

MORE than 150 Navy men, from seamen to captains, met in Norfolk's Frazier Hall recently to discuss the Atlantic Fleet's religious lay-leader program. This was the first fleet-wide gathering for this purpose in Navy history. The Atlantic Fleet's commander-in-chief, Admiral Jerauld Wright, called the conference. Atlantic Fleet Chaplain **R. R. Marken** set it up under the chairmanship of **E. H. Redman,** staff chaplain, Fleet Marine Force in the Atlantic. Purpose of the one-day conference was to inform and instruct religious lay leaders in conducting religious services aboard ship when a chaplain is not available. (Within the Atlantic Fleet in a recent month's period there were 367 lay-led worship services at sea, with an attendance of 2290 persons.)

An experimental worship service was presented under the leadership of Chaplain **J. J. Tubbs,** assistant to the Navy Chief of Chaplains. Participation was so timed that the lay leader could "lead" the congregation in standing, sitting, singing, and praying throughout the service. The group went through the service with Chaplain Tubbs serving as the lay leader.

The conference broke into three groups, and specific instruction was given to Protestant, Catholic, and Jewish groups.

A spiritual retreat for the lay leaders and their chaplains was conducted during the conference under the leadership of Chaplain **Bradford W. Long** for the Protestants, Chaplain **John K. Wheaton** for Catholic personnel, and Chaplain **A. S. Turetsky** for Jewish personnel.



Lay Leaders Conferen
December 1954, Norfo

Samuel W. Bole
storekeeper first cla
USN, son of Mr. a
Mrs. Paul W. Bolen, 26
Helen St., Augusta, G
was among those reg
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ers conference at N
folk, Va. The confe
ence, first of its ty
was held in Frazier H
at Norfolk Naval Ba

Commander L. C. M. Vosseler, chaplain of the First Marine Division, has the pleasure of distributing 300 lbs. of warm clothing sent by the Sunday Evening Club of the National Presbyterian Church, Washington, D.C., to the people of the Chugwon-ni Presbyterian Church, Korea.

U.S. Marine Corps Photo

Base, Topkea, Kans.; **Stephen Mayer,** Hqs. SAC, Offutt, Neb.; **James McCarthy,** Castle Air Force Base, Calif.; **Emile F. Mignery, Jr.,** Smoky Hill Air Force Base, Salina, Kans.; **Foster S. Perry,** Biggs Air Force Base, Tex.; **William H. Petrick,** Loring Air Force Base, Limestone, Me.; **Frederick C. Stein,** Bergstrom Air Force Base, Austin, Tex.; **Stephen A. Tater,** Office, Chief of Air Force Chaplains, Washington, D.C.; **Roy M. Terry,** Offutt Air Force Base, Neb.; and **Sidney Turner,** Fairchild Air Force Base, Fairchild, Wash.

Kenneth W. Fristoe, former Camp Hokohama staff chaplain, assumed duties of deputy staff chaplain, Headquarters, U.S. Army Forces, Far East, Eighth Army.

Harry C. Wood was recently advanced to the rank of captain. He is staff chaplain at the Navy's Military Sea Transportation Service Headquarters in Washington, D.C.

Vincent Strigas of Williams Air Force Base, Chandler, Ariz., was promoted to the rank of captain recently.

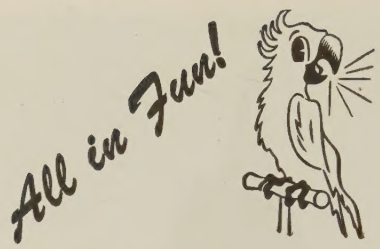
The following Eighth Army chaplains were promoted recently: **John R. Bradstreet** to lieutenant colonel; **Walter M. McCracken** to lieutenant colonel; and **Zachary T. Ralston** to captain.

Recent awards to chaplains:

COMMENDATION RIBBON: Jay M. **Davis,** J. Davis **Goldsmith,** Corbin W. **Ketchersid,** Zachary T. **Ralston,** Jack S. **Wolkenfeld,** and Philip W. **Zimmerman.**

BRONZE STAR: **Richard K. Meade.**

LEGION OF MERIT: **Robert J. Hearn.**



George Washington had a quick social wit for which he has received too little credit. Seated at the dinner table, he complained to a servant that the fire on the hearth behind him was too large and too hot.

"But, sir," a guest said facetiously, "I thought it behooved a general to stand fire."

"Yes," said Washington, "but it ill behooves a general to receive it from the rear."

—*Executives' Digest*

The greatest drawback to the Air Age: Who's going to hold up the Burma Shave signs?

—*Howie Lasseter*

Talking about a shiftless girl friend of his, Tennessee Ernie Ford quipped: "She's so lazy, when she wants to brush her teeth, she just goes to a tennis match and holds her toothbrush in front of her mouth."

When Queen Elizabeth was just seven years old, she was told that all people were equal before God.

"Grandmother Mary, too?" she asked.

"Yes."

Elizabeth shook her head. "Oh, she wouldn't like *that!*"

—*Revue,* Munich (*Quote* translation)

It was the custom of the congregation to repeat the 23rd psalm in concert, and Mrs. Armstrong's notion of joining was to keep about a dozen words ahead all the way through.

A stranger one day asked, "Who is Mrs. Armstrong?"

"She is the lady already by the still waters while the rest of us are lying down in green pastures."

—*The Watchman-Examiner*

We can see a reason these days for that expression "contented as a cow." Why wouldn't they be, standing around in all that high-priced meat?

—*The Right Hand*

Robert Q. Lewis tells of the world-wide firm with branches everywhere including one in the Sahara Desert. One day the manager received a letter from the Sahara branch complaining that the employees were out of water.

The complaint was discussed with the president, who shrugged: "Oh, those Sahara people are always complaining they're out of water."

"I think this time they mean it," said the manager. "The stamp is attached with a pin."

[Continued from Outside Back Cover]

f You Marry Outside Your Faith, by JAMES A. PIKE. Harper & Bros., 1954. $2.50.

Faces realistically the problems hich may arise as the result of ixed marriages.

low to Keep Romance in Your arriage, by CLARK ELLZEY. Association, 1954. $2.95.

Discusses common misconceptions about romance and analyzes ctors that threaten romance: in-w troubles, money difficulties, oor sexual adjustment. Shows ow freedom and parenthood contribute to romance. How to keep ne kind of romance that will last as long as you both shall live."

n-Laws: Pro and Con, by EVELYN M. DUVALL. Association, 1954. $3.95.

A unique, first study of the relationships established by marriage. A look at all in-laws, male nd female, young and old. Offers acts and findings rather than uesses and generalities.

or Fathers Only, by EARL S. RUDISILL. Muhlenberg, 1953. $1.75.

To help fathers and grandathers assume their role in the amily. Presents a real challenge.

The Home and Christian Living, by PERCY and MYRTLE HAYWARD. Westminster, 1931.

A creative, constructive, educaional approach to Christian fam-y life. Sees the home as a school Christian living which affords ne best opportunities for growth n Christian ideals.

our Home Can Be Christian, by DONALD M. MAYNARD. Abingdon-Cokesbury, 1952. $2.00.

Suggestions for parents in making their home Christian, and in dealing with perennial problems of child training within the framework of the Christian faith.

How Christian Parents Face Family Problems, by J. C. WYNN. Westminster, 1955. $2.50.

Parents will find help in this lively, wise, and reassuring book. Guidance in family conflicts, discipline, finances, how to have time for family worship, and many real family problems.

The Family Pleasure Chest, by HELEN and LARRY EISENBERG. 1951. Paper $1.00; cloth $1.50.

Shows how a family can become a real *family*. Stimulates the family to create its own fun. Actual games, ideas for indoor and outdoor fun.

How to Get Along with Children, by RICHARDSON. Tupper & Love, 1954. $2.95.

Written by a doctor, author of *For Boys Only* and *For Girls Only*. Provides helpful guidance for parents in question-and-answer form. Covers infancy through adolescence.

Grace Before Meals, by NYCE and BUNYEA. Winton, 1939. $1.25.

Brief prayers for every day in the year. Provides a pleasing variety of forms.

Worship Time and ***Prayer Time*** and ***Poetry Time,*** compiled by EDWARD B. STAPLES. Upper Room, 1952. 50c each.

For use in family worship with young children.

CHRISTIAN FAMILY LIFE BOOKS

Recommended by FREDERICK W. WIDMER

Associate in Family Education, Board of Christian Education, Presbyterian Church; U.S.

The Practice of Marriage Counseling, by EMILY MUDD. Association, 1951. $4.50.

A comprehensive treatment of marriage counseling. The methods, philosophy, and procedures are explored. Excellent bibliography and list of agencies doing such counseling.

Pastoral Counseling, by SEWARD HILTNER. Abingdon-Cokesbury, 1949.

Counseling proceeds by understanding, clarification, growth, and development. The pastor's part is that of a helper in the "educative" process.

Pastoral Counseling: Its Theory and Practice, by CORRALL A. WISE. Harper & Bros., 1951.

Describes the dynamics of the counseling relationship.

The Recovery of Family Life, by ELTON and PAULINE TRUEBLOOD. Harper & Bros., 1953. $1.50.

The family is in widespread decay because of the host of subtle and often unconscious influences. But the religious life of the modern home can be genuine and central.

The Common Ventures of Life, by ELTON TRUEBLOOD. Harper & Bros., 1949. $1.50.

The approach of New Testament Christianity to marriage, birth, work, and death. Help in meeting the inevitable experience of life with intelligence, reve ence, and courage.

Facts of Life and Love for Teen agers, by EVELYN and SYLVANU DUVALL. Association Press. $3.0

A popular book written fo teen-agers in their language. Offe guidance in the proper relatio ships for young people.

Look Ahead to Marriage, by CLI FORD R. ADAMS. Science R search Associates, 1953. 40c.

A life-adjustment booklet fo young people. Helpful suggestio include check lists and quizzes determine emotional maturity an readiness for marriage.

From This Day Forward, by KE NETH FOREMAN. Outlook Pu lishers, 1953. $1.50.

A helpful little book, not on for those looking forward to ma riage, but also for those alrea married who are eager to ke their marriage on the high lev of the Christian way of life.

When You Marry, by EVELYN DUVALL and REUBEN HILL. A sociation, 1953. $3.75.

All aspects of family life are i cluded in this comprehensive, e lightening, fascinating boo Sound advice, interesting inform tion, and good personal couns Written in an informal, oft humorous style.

[*Continued on Inside Back Cover*